

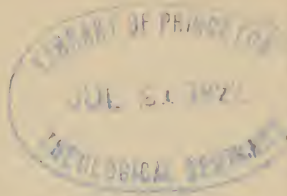


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The Outlook of Missions

Volume XIV
Number 7
July, 1922



A New Need for Some Friend to Provide

OUR Japan Mission, in recent years, has been the victim of several very costly fires. No blame attaches to our faithful missionary body. Dear Dr. Moore fully explains the origin of the fire in his letter, on another page, as also the extent of the loss. Evidently the greatest loss is his own, and no one can restore it. The hearts of all our pastors and members have already gone out to Dr. and Mrs. Moore in prayerful sympathy. Now the duty rests upon the Board of Foreign Missions to erect a new residence. The house was insured for \$6,000. Not having being totally destroyed, the amount of the salvage was fixed at \$975.50, and the Insurance Company promptly paid \$5,024.50 which will be used toward the rebuilding of the house. Fully \$5,000 additional will be needed. This adds another burden, but the Lord will provide the amount in some way.



THE LATE HOME OF DR. AND MRS. J. P. MOORE, OF SENDAI, JAPAN



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Catawba College	Newton, N. C.	July 15 to July 21
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Kiskiminetas Academy	Saltsburg, Pa.	July 22 to July 29
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Heidelberg University	Tiffin, Ohio	July 29 to August 5
	REV. O. W. HAULMAN, Akron, Ohio, Chairman	
Theological Seminary	Lancaster, Pa.	August 5 to August 12
	REV. HOWARD OBOLD, Quarryville, Pa., Chairman	
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Mission House	Plymouth, Wis.	August 21 to August 28
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Y. W. C. A.	Indianapolis, Ind.	August 28 to September 3
	REV. W. H. KNIERIM, Indianapolis, Ind., Chairman	

For Further Information Address

The Conference Chairmen or Rev. A. V. Casselman

DEPARTMENT OF MISSIONARY EDUCATION

Room 703, Reformed Church Building, Fifteenth and Race Streets, Philadelphia

JUL 2 1922
REFORMED CHURCH

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The Quiet Hour



Be ye kind one to another, tender-hearted, forgiving one another.

—Ephesians 4:32

Prayer is the only medium by which we can prevail in the spirit world. The Word of God reveals its mysteries; prayer lays hold of God, and prevails. —SAMUEL CHADWICK.

The men who are lifting the world upward and onward are those who encourage more than criticise. —ELIZABETH HARRISON.

The cup of cold water does not require to be translated for a foreigner to understand it.

—OLIVER WENDELL HOLMES.

Three blossoms in a happy garden grow.
Have care, for this one, lo, is white as any snow;

Its name is Peace.

Three flowers—and one, in hue, a delicate gold;
A harsh breath, then its golden leaves shall droop and fold;

Its name is Joy.

Three flowers—and one is crimson, rich and strong;

This will, if well entreated, all others outlive long;

Its name is Love.

—RICHARD WATSON GILDER.

God needs our prayer. He asks us to pray, and our praying helps Him; and the man on his knees, or the one who is praying in his whole life, gives God the opportunity of doing as otherwise He could not do. Prayer changes God's action, because it gives Him an open way into our lives, and through our lives to those whom we touch. —S. D. GORDON.

Praying in faith comes of an abiding confidence in the Person prayed to. It is based on a knowledge of what He is, and on a conviction that He is every way worthy to be trusted. Praying in faith is the act of a simple-hearted child of God.

—H. CLAY TRUMBULL.

When employer and employed meet together to seek what is just and co-operate in a willing spirit, then there is hope of social betterment. Social progress results from improved human relations and not from revolutionary violence. It is a slow process, but it is the only sound process. It is the way man learns to approximate his way to God's.

—W. MOORE EDE.

Some time between the dawn and dark,

Go, thou, O friend, apart,

That a cool drop of heaven's dew

May fall into thy heart.

Thus with a spirit soothed, and cured

Of restlessness and pain,

Thou mayest, nerved with force divine,

Take up thy work again.

—MARY F. BUTTS.

Such has ever been the secret of strength. The source of usefulness, the condition of power, is absolute dependence upon Christ and devotion to His service. If we are true to Him life will still have its riddles, but it cannot be a tragedy.

—CHARLES R. ERDMAN.

If men want to rise to the disinterestedness that will give them a righteous judgment, and enable them to act upon that judgment, even to their own disadvantage in earthly things, I know nothing that will help them like a religious faith. Let the Father speak to our hearts, that the word of life may enter our souls and lift us above all sordid and selfish considerations to see all men as children of that same Father, and to send us forth to do His will among them.

—T. RHONDDA WILLIAMS.

“Man cannot help worshipping. To his credit it may be said that no sooner does he learn of a higher religion than he reaches out after it. The heart will never be satisfied until it finds peace in the living Lord Jesus.”

THE PRAYER

FATHER, I ask Thee this day to enroll my name among those who confess that they know not how to pray as they ought! Teach me to tarry with Thee and give Thee time to train me! Fill me with the confidence that with such a Teacher I shall learn to pray. Amen.

—ANDREW MURRAY.

THE OUTLOOK OF MISSIONS

VOLUME XIV

JULY, 1922

NUMBER 7

SEEING AMERICA FROM AFAR

BY WILLIAM E. DOUGHTY

"They little know America who only America know."

TO appreciate our wonderful country you must not only "see America first," but see other lands as well. In a recent journey of 12,000 miles through twelve countries a new vision came to me of what America means. A few "moving" pictures may help you to catch a glimpse of that vision so you will some day pack your grip and journey afar to see other folks and other lands. Let me tell you now that when you steam back into an American port America will seem finer and more glorified than ever!

To really appreciate America you must see it through the GRATITUDE of those America has helped.

On the Fourth of July six thousand children and young people marched through the streets of the city of Tiflis, the capital of the Republic of Georgia, waving American flags and singing "America" and "The Star-Spangled Banner." Why? Because American philanthropy had sent workers and bread and had saved those young people from starvation, and they took that way of saying "Thank you, America!" Only a few years ago scarcely any one spoke English in that country in Russian Transcaucasia, but now there are thousands who want to do so now it because of what America has done for them through the missionaries and Near East Relief.

One day we were riding in a Ford in Batum, the seaport on the far end of the Black Sea through which all the supplies

for the Republics of Georgia and Armenia pass. It is a city beautiful for situation, but a city of desolation and death now. Wonderful roses grow in Batum, and although today there are few flower shops, we passed one on that ride. Three beautiful Georgian girls were caring for the shop. When they saw the American flag on the radiator of our car they gathered armfuls of the beautiful roses and with cheers and smiles showered us with the blossoms as we passed. It was their lovely way of expressing their gratitude for what America is doing to feed the hungry and clothe the destitute in their land.

On the last Sunday in July, in the magnificent Mosque of St. Sophia, in Constantinople, an old man rose from his knees, just in front of me; when he saw the American flag sticking out of my pocket, tears began to run down his cheeks as he took the flag in his hands, kissed it fervently, and said, "America is the savior of the world!" It surely is true that to really know America you must feel the gratitude of those outside of America to whom we have brought hope and life.

To really know America you must see the WORK America is doing outside America.

Why are there eleven American warships in Near Eastern waters? Because our Government believes that the work of nearly five hundred Americans engaged in missionary and relief work out there must be protected. Why did one of those war-

ships make a trip of nearly 1,200 miles up the Black Sea and back to Constantinople while we were in the interior of the Caucasus? Because Admiral Bristol, in command of the fleet, knew we were there and he sent the torpedo-boat destroyer to see if we were all right and if they could do anything for us. We had seen the great piles of bags of flour on the docks at Constantinople, in the warehouses at Derindje, had seen a ship unloading two hundred and forty carloads of foodstuffs at Batum, had passed three solid trainloads of food on the way to Alexandropol, had looked at a bakery that turns out seven thousand two hundred pounds of bread a day, and every bit of this food came from America! We had seen the thousands of orphans in the orphanages, on the playgrounds and at work, happy, comfortably clad, fed simple food—miles of children saved from death by America. Then, too, we had seen the thousands outside, hungry, homeless, in rags, calling for help which we could not give because our appropriations were exhausted, our supplies gone, our orphanages overcrowded. Cholera and typhus and starvation were getting in their deadly work, and in all that vast sea of misery America is the only source of help, America the only hope of relief! One must see all this to appreciate how great America really is.

To really know America you must see AMERICANS working outside America.

John Kingsbury is a graduate of Dartmouth and Columbia. He was principal of the Boys' School at Bardizag, which for nearly fifty years has been one of the fine institutions of the Congregational Mission Board. The Turks deported all the Armenians from the town and ordered Kingsbury and his two hundred and fifty boys to leave. They had to go. He had no time or opportunity to move his household goods. His first care was his Armenian boys, and he went with them, leaving his own furniture and personal belongings to the mercy of the Turks. We found the boys living in a warehouse at Derindje. Steady, devoted, uncomplaining, always placing duty above personal comfort and service above life—a fine American!

At Ismid we found four women forming the staff of the hospital. One is an Australian, the rest American. They are surrounded by Turkish soldiers on every side. All the Christians have fled for their lives from the city. They have no telephone communication with Constantinople, mails are very infrequent, all commerce has ceased. Sickness and wounds and hunger all about, yet they stay in their ministry of mercy—uncomplaining, unflinching in the midst of loneliness and pain and danger! What an honor to the land of their birth they are!

Wesleyan University has three fine specimens of her best product in the Caucasus. Yarrow has been in that part of the world seventeen years as missionary and relief worker. Those lands were a paradise when he went in seventeen years ago; now starvation is on every side; homeless, ragged, forlorn men, women and children by the tens of thousands look to him as the only source of hope. He is Director-General of Near East Relief for the Republics of Georgia and Armenia. And it is typical of the quality of his staff. Among them are those fine, young, stalwart Americans, McDonald and Anderson, who only a year or two ago left the Wesleyan campus to do their part in the work of the world. It is great to stand between thousands and death and care for the largest company of orphan children ever assembled in any place in the history of the world!

One little American woman, by the name of Burt, who hails from Oregon, heard that one thousand children were to be abandoned. The British Army was to evacuate Baku. They had been feeding these children, but sent word that they would have to give them up when they left. They could not take them with them and they could not continue to furnish supplies. Could Near East Relief do anything? It seemed not, for where were any more supplies to come from, and where were the children to be sheltered. But this little American woman determined to find a way! She secured two trains from the Government, got a man to run one; she ran the other. She went to Baku, provided food for the children

oaded them into the trains, and finally anded them at Alexandropol at the end of two weeks, without losing one child! Yet she says she didn't do anything worth mentioning!

These are but samples. If all the tales were told of heroism and thrilling adven-

ture for humanity's sake, they would fill a book. To know America's love and mind and strength, you must not only see it at home but in the far places of difficulty and loneliness and danger where Americans are at work healing the hurt heart of the world.—*The Epworth Herald*.

STEREOPTICON LECTURES

One of the means by which the Department of Education and Publicity endeavors to inform the Church as to the nature of the objectives of the Forward Movement is a series of stereopticon lectures of more than ordinary excellence, prepared by the Bureau of Stereopticon Lectures, under the direction of Rev. A. W. Caselman. With a very few exceptions, the pictures of these lectures are superbly colored, representing the finest product of the slide-maker's art.

The purpose of these lectures is to encourage the congregations of the Church to prosecute the Forward Movement to successful completion by visualizing, in an attractive and inspiring way, the splendid things already accomplished and the compelling challenge of the things yet to be done. It is with this thought in mind that the lectures have been issued in the "Challenge Series." The important object of each lecture is to present the particular cause in such an illuminating and convincing manner that thoughtful and consecrated people will demand the continuation and the completion of the Forward Movement as an answer to the challenge of the great need.

The following lectures are ready:

I. "*The Challenge of the World Task.*" This introductory lecture is an amplification of the original Forward Movement lecture. It is planned for use in congregations where the Forward Movement has not been adequately presented to the people. It is a rather lengthy lecture and may be divided into two parts. The lecture is a presentation of general religious conditions the world over and the necessity of some such extraordinary measure as the Forward Movement to meet these conditions.

II. "*The Challenge of a Good Beginning.*" This lecture was originally prepared for use at the Synods last fall. In response to repeated demands for it from the pastors, fifteen sets have been prepared and are in constant use. This lecture will be revised and brought completely up to date in the fall.

III. "*The Challenge of the Non-Christian World.*" This lecture is a presentation of the present situation in the great foreign mission fields of the world. It is world-wide and undenominational, or rather superdenominational.

IV. "*The Challenge of our Church Abroad.*" This lecture has to do with our own foreign mission work in Japan and China, and the challenge of our world responsibility as a Reformed Church.

V. "*The Challenge of America's Unfinished Task.*" The present situation of home missionary effort in the various portions of the United States is thoroughly set forth in this lecture. Every form of home missionary activity is given consideration.

VI. "*The Challenge of the Reformed Church in the United States.*" There are presented in this lecture the various activities of our own Home Mission Board. Enough of each of these special phases of work is presented to give an adequate idea of the way in which the Board of Home Missions is meeting the American responsibility of the Reformed Church.

VII. "*The Challenge of Christian Culture.*" All of our educational institutions, including the theological seminaries, colleges and academies, are shown in this lecture. There are 120 beautifully colored slides, which were shown for the first time at the last meeting of the Forward Move-

ment Commission, where they were pronounced the finest pictures of our educational institutions ever presented to the Church. One set is ready and another is in course of preparation.

VIII. "*The Challenge of Christian Stewardship.*" This is a short lecture that tells its own story. In the Presbyterian, Methodist and Baptist Churches a lecture of this same type has been exceedingly popular and of untold value to their campaigns corresponding to our Forward Movement. We doubt not that our pastors will experience the same results in our Church from the use of this lecture. One set is ready now and two others will be ready in the near future.

Three other lectures are in course of preparation and will be issued in the following orders: "The Challenge of the Church School," "The Challenge of the Printed Page," "The Challenge of Justice and Love."

Reservations may be made for these lectures by addressing Rev. A. V. Casselman, Room 703, Reformed Church Building, 15th and Race Streets, Philadelphia, Pa. It is specially recommended that pastors living in large Reformed cities or centers, and Classical Forward Movement Committees, make arrangements for showing a single lecture in a number of Churches of one community in as short a space of time as can be arranged conveniently and efficiently, thus conserving time for the lecture and saving shipping expenses.

The Bible to Be Broadcast

The Bible will be broadcast by the Westinghouse Company from their radio broadcasting station in Newark, N. J., according to a statement just issued by the American Bible Society. Daily readings are scheduled for broadcasting beginning Sunday, June 11, from selections made by P. Whitwell Wilson, author of "The Christ We Forget" and other religious books, and correspondent for the London *Daily News*.

"This is only one of many instances of renewed interest in the Bible," said Frank H. Mann, General Secretary of the American Bible Society, in commenting on this new program. "A western newspaper is

publishing the Bible in serial form. An organization in Cincinnati is furnishing Bible verses, which are now used daily in hundreds of newspapers throughout the country. These all supplement the work of the American Bible Society, which distributes annually nearly 5,000,000 copies of the Scriptures in 150 languages and dialects."

Mists Before the Christmas Sun

Christmas is dawning with the first flush of new hope for mankind dimmed by rising mists of renewed misunderstanding from the age-old morass of hates and suspicion. That the rising sun of the new day may drive away these chilling shadows from the heart of humanity before they gather volume and blot out the brightness of the spirit of the Christ Child may well be the theme of those countless petitions to go before the Throne on this worldwide Christian anniversary.

Two weeks ago gave promise that the age of reason had come. At Washington, with a readiness that was as gratifying as it was astonishing, the delegates of the Powers entered into an arrangement that promised a certain era of peace for the Western Hemisphere. In Europe the old hates seemed to be dulling and, for the first time in years, there came no news of wars and revolutions.

Today, although it is, let us trust, nothing but a dying spasm, many old sores have reopened. Little men with loud voices in America are attempting to reawaken buried animosities; fanatics in Ireland are tearing at the terms of peace; French ambitions threaten to destroy the naval limitation agreement and loosen the foundations of the Pacific Entente, while Shantung stays as a source of worry to the Orient.

These are not grave as yet; it may be that the holy calm of the Christmastide will bring better judgment to those who would be trouble-makers and that the New Year will fulfill all the promises of the past few weeks. This Christmas may still mark the greatest steps yet taken towards the fulfillment of that prophecy of the coming to Earth of the Kingdom of God.—*The Japan Times*.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

First Hebrew Christian Synagogue

The first Hebrew Christian Synagogue in the United States was dedicated February 25, 1922, by Bishop Thomas J. Garland, of the Protestant Episcopal Church. The building was originally the Parish House of the Church of the Advent, at 517 North 5th street, Philadelphia, Pa., where Phillips Brooks was at one time the rector. It has now been rearranged to suit the requirements of Hebrew Christian worship and missionary service. This is said to be the fifth Hebrew Christian Synagogue in the world. The only other one on the American continent is at Toronto, while there are three in Eastern Europe. Relatively few converts have been made from Judaism to Christianity in the last few centuries, and these have become identified as individuals with other Christian churches.

Normal Graduating Class, Bowling Green Academy, Ky.

The picture here shown is that of the Normal Graduating Class of the Bowling Green Academy, Bowling Green, Kentucky, and you may be interested to know just who these young people are. The first girl is Agnes Evangeline Wolfe, daughter of Rev. and Mrs. William Wolfe, who are in charge of the Academy. She, as well as the next girl, who is David Holcomb, is very anxious to go to Fisk University for music, dressmaking and the special English course. The young man, Silas Lawrence, and the girl following him, Hettie Stahl, have worked for ten years in the Academy to finish their schooling. The others have not worked quite so long. Silas Lawrence has worked at the hotel and secured some one to work in his place on Sunday while he would go and preach in his country church. The last girl, Geneva Hayes, will teach in a rural school this coming year and then marry. Hettie Stahl will attend the State Normal School. The first three girls

won Schofield Bibles for making one hundred per cent in examination in Catechism. They are very desirous of becoming well-qualified teachers. The first two girls are very musical and are also self-supporting. The dresses worn by the girls are made of white organdie trimmed in lace at $2\frac{1}{2}$ c. per yard and ribbon at 10c. per yard. The material was furnished by the Reformed Churches at Akron, Ohio, and Milwaukee, Wis., as were the dresses of the other graduating class of the Preparatory Department. These dresses were all made by the girls.

The Board of Home Missions has purchased one of the most beautiful lots in West Hickory, N. C., for the Murphy Memorial Church. The present building on the lot will be rolled back and put in a condition that services may be held in it during this coming winter.



RECENT GRADUATES OF BOWLING GREEN ACADEMY, KY.

The Negro Mind

In his report for the Joint Committee on the Negro Work of the Home Missions Council and the Council of Women for Home Missions, Dr. George R. Hovey, Chairman, says:

"All too much of the old Negro remains; but there is a new Negro. To his voice we must listen. This voice is resonant with a new hope based on solid achievement. A new era has dawned. The day of Booker Washington has not passed; it can never pass. His soul goes marching on, not in solitary leadership, but in a host of wise racial generals in all fields of life. They are insisting that the principles and ideals of American democracy shall be applied to them and their people. All too slowly, yet on all hands there is developing a determination of white Christian leaders to meet this reasonable request and to find a way out in the Christian demands of Negroes for better treatment, a fair chance for education, a more even-handed justice, reasonable economic conditions in city and country, a fair appreciation of accomplishments under difficulties, a single standard of morals, security of life, property, liberty and the pursuit of happiness.

"Missionary workers and representatives of Boards doing mission work among Negroes are conscious of the new mind of the Negro, of his new sense of race worth and race dignity, his new determination to have applied to him the principles of a safeguarded and complete American life. The mere words, or appearance, so far as the attitude of white people is concerned, are not sufficient. Each white person must actually make good in the fields of real achievement. The reality of such actual achievement is the unshaken rock of confidence on the part of Negroes in the trustworthy accomplishments of missionary workers and mission Boards. They stand a sure defense of mighty hope in the Negro mind. On such Christians Negroes rely. They have loved much and love never fails. They have been weighed in the balance and have not been found wanting.

"Principal Moton has recently said that 'the better white South was never more

friendly to the Negro than today.' This is but another way of saying that in the principles of Jesus is the solution of the Negro problem. The test of Christianity rests in the criterion of real worth. Is a man a man for a' that? Is color, or real achievement, to be the test? Heartening confirmation of a new point of view is at hand in the increasing number of Christian men and women who are no longer asserting that they know the Negro, but are reappraising the progress of racial development during the last half century. It must be freshly called to mind that the Negro leaders responsible for this changed attitude of the better South have been largely trained through the white teachers and trained Negroes supported by Christian beneficence. Such fruitage of the greater life challenges to faithful continuance in well doing, an earnest of larger results yet to be."

NOTES

The Sunday-school of the Mission at Greensboro, N. C., of which Rev. L. A. Fesperman is the pastor, has adopted five Armenian orphan children. This school has one of the largest Bible classes in the city, with an attendance of over 60. More Sunday-school room is a crying need. The average attendance since the first of the year has been considerably in excess of 200. Offerings have been proportionately large. The securing of plans for larger and better equipment have been authorized. Several weeks ago this Mission had a unique experience, when at the Sunday evening service four full-robed members of the Ku Klux Klan entered the Church just after the offering had been received and presented the pastor with an envelope containing fifteen dollars to be used as he saw fit for the work of the Church. The robed Klansmen maintained absolute silence, and, after the presentation, marched out of the Church. The congregation was also silent.

* * *

Ground was broken on May 18th for the new Bausman Memorial Church, Wyomissing, Pa., of which Dr. T. J. Hacker is pastor. The main auditorium to be erected will cost \$35,000.

During the months of April and May, Rev. Alex. Csutoros, of the Westside Magyar Reformed Church, Cleveland, Ohio, held catechetical classes three times a week, with a membership of forty. These were confirmed and taken in as Church members on May 28th.

* * *

Rev. J. C. Leonard, D.D., of Lexington, N. C., a member of the Board of Home Missions, has again been elected Stated Clerk of North Carolina Classis for a period of five years. Dr. Leonard has been Stated Clerk for a period of thirty years.

* * *

The new Church building being erected for Trinity Church, Buffalo, is now ready for roof construction.

* * *

The new Mission recently established and known as the Carrollton Avenue Mission, of Indianapolis, Ind., is now occupying its temporary chapel, formal opening services being held June 4th, when about 200 persons were present, this being a splendid response on the part of the community. This temporary chapel is the same building that was formerly used by the Hale Memorial Reformed Church, of Dayton, Ohio.

* * *

In Homestead, Pa., Rev. Sam Horvath was installed as pastor on May 21. The Church was crowded to its capacity. Rev. E. Porszolt, of Johnstown, Pa., preached the sermon. Superintendent D. A. Soulers and Dr. A. Harsanyi, editor of the Hungarian Church paper, and a former pastor of the congregation for 19 years, conducted the installation. A banquet was also given in honor of the new minister and to the guests of the congregation.

* * *

The General Secretary spent Sunday, June 4th, with the Mission at Warren, Pa., of which Rev. J. F. Reimers is the pastor. This is one of the Missions belonging to the German Synod of the East. It is located on the outskirts of Warren, which has a population of 15,000. Warren has one millionaire to every one thousand inhabitants, a record which is scarcely surpassed by any other city. Unfortunately, however, the millionaires

are not in our Mission Church. Extensive improvements are being planned for this Mission during the summer months, giving more adequate facilities for Sunday-school and Church purposes.

* * *

On June 4th the Mission at Warren, Ohio, of which Rev. H. J. Miller is pastor, had a Jubilee Service, which was brought to a fitting climax by the burning of the mortgage which had rested on the property for years. The sermon in the morning was preached by the Rev. G. P. Fisher, under whose auspices the present Church edifice was erected some years ago. In the evening addresses were delivered by Dr. Henry Gekeler, editor of the *Christian World*, and Dr. C. E. Schaeffer, General Secretary of the Board of Home Missions. This Mission has made commendable progress and is now looking towards speedy self-support.

* * *

Dr. E. D. Wettach, the Missionary of the Third Reformed Church in Youngstown, Ohio, recently celebrated a birthday, and some of his friends and members of the congregation gave him a genuine surprise by presenting him with a Ford sedan. The General Secretary can bear testimony to the great convenience which such a conveyance has served on his recent visit to Youngstown and the joy that the use of it brings to Brother Wettach and his family.

* * *

Rev. O. H. Dorschel, of Buffalo, N. Y., finds it necessary, on account of impaired health, to announce that he will leave the active service of the pastorate on October 1, when he completes eight years of his ministry in Grace Church. He hopes to be able to serve the Lord's Kingdom as a supply preacher, and will probably take up teaching and literary work after he leaves the pastorate.

* * *

The official office of the Board of Home Missions on the Pacific Coast is 65 S. Madison Avenue, Pasadena, California, where Rev. and Mrs. E. F. Evemeyer can be addressed by their friends.

* * *

A hurried trip and brief stay at Butler convinced the General Secretary of the



We are showing a picture of the noon-day luncheon which was a part of the dedicatory exercises of the Reformed Church at Kannapolis, N. C. The Church in the background was dedicated April 30th, 1922. Dr. Schaeffer and Mr. Wise, of the Home Mission Board, were present.

The long table was laden with delicacies as well as substantial food. Immediately after the taking of the picture, the crowd closed in and everybody helped himself. The table stands on the playgrounds of

the school house, not shown in the picture.

These outdoor picnics are regular functions in the Southland, whenever there is a Church gathering of any sort. At the meetings of Classis and Missionary Societies such a "spread" is the usual thing. The size of the crowd indicates the interest taken by the community, as well as a number of other Reformed members from nearby towns, in the auspicious beginning of the work in Kannapolis.

splendid services which have been rendered in Bethany Mission there by the veteran Missionary, Rev. John W. Pontius, and his devoted wife. These people have lived their life into the Mission. The increasing number of years constrains this good brother to lay down his work in the near future, after having been in the ministry for a period of forty-seven years.

* * *

The union of Illinois and Chicago Classes was effected in the First Reformed Mission of Gary, Ind., on June 8th, under the name of Chicago Classis. A strong and efficient body is thus formed by this union. Everybody who was present was delighted with the Gary Church building. It has already served as a model for a number of our Church buildings. Gary is a fertile field for our work. The Hun-

garian Reformed Church, 13th and Jackson Streets, entertained the Classis for dinner on Friday night, June 9th.

* * *

The General Secretary is making a trip to Europe. He is visiting the Churches in Hungary and is conferring with authorities there on important matters pertaining to the Hungarian work in America. He is also directing the beginnings of the Memorial Reformed Church to be erected at Chateau Thierry, France. After spending several weeks on the Continent and Great Britain, he expects to be at his desk in this country by September 8th.

* * *

On Sunday evening, May 21, in Second Church, Lexington, N. C., was held a most interesting service, when Lic. A. Odell

Leonard was ordained to the gospel ministry and installed pastor of this Church. The committee consisted of Revs. J. C. Leonard, D.D., J. C. Peeler and Elder E. A. Rothrock. The sermon was very fittingly preached by Dr. Leonard, who organized the Church nearly 18 years ago, and has fostered it through all these years in connection with his pastorate of First Church. Dr. Leonard also baptized and confirmed Lic. Leonard, and has been the latter's only pastor. The new pastor has lived in Lexington from boyhood, is a graduate of Lexington High School, Catawba College and Central Seminary, and has spent the last two summers assisting Dr. Leonard in Second Church. He is greatly loved by the people of this congregation. Rev. Mr. Peeler conducted the formal part of the services, and all three members of the committee took some part in the ceremonies. This young brother enters upon his first pastorate under favorable auspices. The Second Church is located in an industrial community, and is under the care of the Board of Home Missions.

Karmel Reformed Church, Philadelphia, observed the fifteenth anniversary of Pastor Rev. William G. Weiss, Sunday, May 26th. Dr. Charles E. Schaeffer spoke in the evening; Dr. Rufus W. Miller in the afternoon. The congregation and Sunday-school have made splendid progress under the faithful leadership of the pastor. Two Sunday-schools are held each Sunday, one English and one German. Karmel is situated in a rapidly growing section of the city. This is a good Church building and parsonage and ample ground for expansion.

* * *

Ministers and Churchmen who expect to be in France this summer are cordially invited by the Federal Council of Churches to call upon Rev. Andre Monod, of the French Protestant Federation, 8 Rue de la Victoire, Paris, who will be glad to give his special attention to such visitors and acquaint them with the important Protestant institutions in France. The Federal Council was the channel through which American Protestants sent \$400,000 last year for the rebuilding of Churches destroyed by the war.

IMMIGRANT MISSIONS—SIGNS OF PROGRESS

It will be of interest to note such signs—and this especially in the Hungarian congregations recently received into our Church.

We note first that in a majority of these congregations the ministers are explaining the constitution, teachings and customs of our Church to their people in their Sunday evening services.

Probably of more promise is the fact that ministers and people are seeking better acquaintance with the ministers and people of our English congregations. Several examples of this are noteworthy. Several months ago the Hungarian Reformed ministers of Pittsburgh and vicinity attended the regular bi-weekly meeting of the Reformed Ministers' Association. The result was so profitable and pleasant that the association accepted the invitation of Rev. Odon Vasvary to hold its next meeting in the spacious "parochia" of the First Hungarian Reformed Church, of Pitts-

burgh. This was a delightful occasion in every respect. The writer was present and can testify to the excellence of the paper read by Rev. Mr. Billman on lantern slides and movies in Church work, and also to the greater interest and enjoyment of the hospitality of the hostess, Mrs. Vasvary, and her sister. How these American brethren did chat, and joke, and eat, and how ready the Hungarian brethren were to "take and give" in repartee.

Therein was found the best result. The bond of fellowship was strengthened and already the Hungarian brethren are members of the association. The next step is short; may it soon follow. Let each Hungarian minister prepare an English address about his work and deliver it to an English brother's congregation. Let the English brother, by preparing an address in simple English for the Hungarian congregation, return the compliment.

D. A. SOUDERS.

CONFERENCE OF HUNGARIAN MINISTERS

THE first conference of Hungarian ministers, including those who have belonged to the Reformed Church for some time and those who have recently come into our fellowship from the Hungarian Reformed Church of America, was held at the Y. M. C. A., Pittsburgh, Pa., on May 18th and 19th. With few exceptions all our Hungarian ministers connected with the Western Classis and the Hungarian Classis were in attendance. The purpose of the conference was to become mutually acquainted with each other and also acquaint these Hungarian brethren more fully with the history, teachings, customs and usages and with the policy of the Reformed Church in the United States.

The conference was presided over by Dr. D. A. Souders, Superintendent of the Immigrant Department, and by Dr. C. E. Schaeffer, General Secretary. Dr. Alex Harsanyi, of Pittsburgh, served as Secretary. The conference was fortunate in having present Dr. George W. Richards, President of the Theological Seminary at Lancaster and also President of the General Synod; Dr. E. S. Bromer, of the Lancaster Theological Seminary, and Dr. George Stibitz, of Central Theological Seminary, Dayton, Ohio; also Dr. J. Har-

vey Mickley, Stated Clerk of Pittsburgh Synod and Recording Secretary of the Board of Home Missions.

Dr. Bromer delivered an address on "Evangelism." Dr. Stibitz spoke on "Religious Education." Dr. Richards spoke on "The Relation of the Reformed Church to Other Denominations in America." Dr. Mickley spoke on "The Value of Keeping Proper Records" and on "The Financial System as it Obtains in the Reformed Church."

The evening sessions were held in the First Hungarian Reformed Church, Pittsburgh. Rev. A. Toth, of Cleveland, preached the sermon on the evening of May 18th, from the text, "I fill up on my part that which is lacking of the sufferings of Christ."

The conference was brought to a close by the Hungarian ministers themselves discussing the problems which they have in common with each other.

It proved to be a most valuable and uplifting occasion. Conferences of a similar character will be held from time to time so that there may be the most hearty and sympathetic co-operation not only between Hungarian ministers but also with the whole program of the denomination.

HEBREWS

Report of Dr. John A. Marquis, Chairman, Presented to the Annual Meeting of the Home Mission Council.

THE Jewish problem is now up for open discussion in America. The popular magazines, as well as the daily and weekly press, are giving consideration to various aspects of the ever-varying subject. Your Committee is convinced that the time has come, indeed is long overdue, when the Christian Church must face earnestly and courageously the situation that confronts us in our country today.

America, within the past few years, has become the largest Jewry in the world. According to the latest estimate, there are now 3,750,000 Jews in the United States. If the probable Jewish population of the world is 15,000,000, then one-quar-

ter of the entire number is in America. In Metropolitan New York there are 1,750,000 Jews. This constitutes an extraordinary community, the like of which has never been seen in the world before. Warsaw, the largest center of Jewish population in Europe, has but 300,000 of this race. All of the countries of Western Europe, together with the countries of South America, Canada and Palestine combined, have not as many Jews. There are, moreover, in the United States 160 other cities having a Jewish population of 1,000 to 300,000.

The Hebrews are not only here in large numbers, they are becoming increasingly

influential. America to the Jew spells "opportunity," and he responds with resolution and eagerness to its challenge. He is the foremost exponent in the land of the American spirit of "getting on." In the realms of law, medicine, education, journalism, finance, commerce and politics his influence grows apace.

Side by side with this enlarging Jewish prosperity and influence, there has been slowly developing a considerable anti-Semitic spirit. This spirit, so foreign to American ideals, is not to be accounted for wholly as the reflection of a European state of mind, nor by racial antipathy, or possible religious animosity. Certain racial characteristics, both natural and acquired, must also be recognized. The Jew is by nature aggressive and masterful. His aim, wherever he goes, is to reach the top; and he is not always scrupulous as to the methods he employs. Shrewd, clever and industrious, he may be also cunning, selfish and unprincipled. It is only fair to recognize, however, that these arts of the fox have very largely been developed by the ill-treatment which he has received at the hands of nominally Christian people. A race like the Jews, denied ordinary human rights and oppressed and persecuted at every turn, inevitably resorts to craft and guile in self-defense. These are their chief weapons against injustice and force. The Jews, therefore, along with many noble qualities, have brought from the lands of their oppression characteristics which call forth resentment and opposition. The resultant anti-Semitism we must not only deplore, but resist and condemn as alien not only to the Christian spirit, but the spirit of America.

From the standpoint of his religion, the influence of America upon the Jew has been disastrous. Liberty is not conducive to the maintenance of arbitrary restraints. Having found freedom to participate in social and political affairs, and in industrial and commercial activities, he has rebelled against the distinctive restraints and customs of his communal life. Judaism, which by the repressive and cruel measures of Eastern Europe, was driven in upon itself and intensified, is now

threatened in America by the greatest peril it has ever faced—liberal toleration. The effect of American education and the contacts of social and business life have been to make the requirements of the ancient faith irksome and unendurable. The great mass of the people have abandoned the synagogue and are religiously adrift. In their search for some religious equivalent many have adopted socialism, with its doctrine of human brotherhood as their religion, while others have gone to worship at such strange shrines as Christian Science, Theosophy and Spiritualism. A very large number are frankly materialistic and give themselves unre-servedly to the pursuit of pleasure and the acquisition of wealth.

Among those who hold to Judaism, great changes have taken place. The old type of orthodoxy that seeks by a multitude of legal requirements to regulate the life of the Jew in all its details from the cradle to the grave is now lightly esteemed. Only recent immigrants and the very old are strictly observant Jews. The Reformed Jew, in his mode of life and thought, has departed far from recognized Jewish standards. The customs of worship have been changed almost beyond recognition. The prayer shawl and phylacteries have disappeared; Hebrew has been discarded for the vernacular; organs and choirs, though expressly forbidden, are regularly used; the men worship with uncovered head, and the woman's gallery has given place to the family pew. Perhaps most significant of all is a changed attitude to Jesus. Jews of liberal tendencies no longer deride His name, but acclaim Him as one of their own prophets. The New Testament is no longer a forbidden book. This opening of the mind in some measure to the person and words of Jesus cannot but have its spiritual effect and open the way for a fuller appreciation of His life and work.

In view of the present condition of our American Jewry, your Committee would earnestly urge upon the various boards connected with the Home Missions Council a careful consideration of the need and opportunity for a Christian ministry to our Jewish neighbors. A service so

Christlike and vital to the future welfare of the Church and the nation can no longer be left to the haphazard efforts of independent and irresponsible agencies; it must be made a part of the Church enterprise.

1. *The primary need is the cultivation of a Christian attitude.* We must set ourselves against every form of anti-Semitic propaganda. No nation that calls itself Christian can deny its own ethic and successfully preach its faith. We must seek to interpret to this people the spirit of genuine Christianity. When the sympathy of the Church is reaching out to all other races in our land, it is surely time that we should give some consideration to the race of Jesus. They have a claim upon us that no other people can advance. To exclude them from our missionary program is unthinkable. Perhaps more than any other people are the Jews responsive to sympathy and kindness. When the Church purges her own heart of all prejudice and bitterness and presents Christ to the Jews not only with her lips but her life, it may well be found that they are the most responsive people that can be found in all the world.

2. There is also needed by the Church, if we are to accomplish anything worth while, a *policy*—not at the present time detailed plans, but a policy—generous, far reaching, imperial and worthy of our American Christianity. The Jewish problem is in its essence a religious one, and the responsibility for its solution rests upon the Church. But it must be considered in a large way. Spasmodic, timid and half-hearted endeavors will not avail. A lonely missionary here and there, laboring with inadequate equipment, having behind him an apathetic church, not at all sure as to the worth of the work, is certainly not an adequate way to meet the greatest task that has ever challenged American Christianity. Yet only seven of the denominations represented in the Home Missions Council have attempted even this. What is needed is a policy, outlined in the Church's name by men of clear vision and large sympathies, and carried out by those specially prepared for

the task, supported with adequate resources and invincible faith.

3. We must also recognize that the *time for a thorough-going ministry to the Jews is now.* The need and the opportunity add urgency to the duty of the Church. Never before have the Jews listened so sympathetically to Christian teachers. Many minds are now open to the impress of Christian truth. We cannot afford to miss the tide. What will it profit if we minister to the needs of all other unevangelized peoples and pass this people by—the most virile, the most tenacious, the most persistent, intellectual and self-willed—to add to the materialistic and irreligious forces with which we already have to deal? By further neglect we but multiply our existing difficulties. In this time of change and of new beginnings for Israel, God is providentially calling to the Churches of America to do for this people, so highly favored in the past, what has not been attempted since the days of the Apostles—bring them into contact with a vital, conquering Christian faith.

C. M. Boush, Esq.

As a pastor, during many years, I have often seen an abundance of flowers at a funeral. Sometimes the display seemed altogether overdone. We have known instances where the deceased in life received less love than was due, but at the funeral it seemed as if atonement was to be made, by uncalled-for expense, for neglect and indifference during the life of the departed.

The worthy layman, whose name stands at the head of these lines, deserves a wreath, now that he is in his 92nd year. Why should all of us wait till he is in his coffin?

I have known him as an amiable, faithful friend, full of service to the Reformed Church, for over 50 years. I have been led to these remarks by a little sketch, with some reminiscences of the dear man, written by his own trembling hand. That dear hand has done much, much writing in behalf of the Church, of which he was an adopted and a devoted son.

In the little pamphlet referred to, the

aged brother tells, very briefly, his life story of his childhood and education in the fatherland, his family life, his services to the home community in Meadville, Pa.; his labors as an elder and an officer in our various boards. All very briefly, indeed. But he has omitted one thing which should not be forgotten.

I have before me a group of bleached photographs, in an oval frame, of some of the best men of our Church in the last generation. As far as I know, those men have all been called to their reward except this aged father. Of 23, he is the only survivor—the only survivor of the Peace Commission.

It will be remembered that we had differences of opinion, which had grown quite disturbing in the Church. There were violent polemics. At times it looked as if the Reformed Church would be torn asunder by the bitter party spirit. It was time to call a halt. Then it happened that one man was inspired to voice the desire of many in a series of timely resolutions at the meeting of the General Synod at Lancaster, Pa., in 1878. That man was the Rev. Dr. C. Z. Weiser. He became the father of the peace movement. It seemed then and there that all the members of Synod were tired of war. We needed and we desired peace. A commission was named to find a basis for an understanding and mutual good will.

Here are the names of those commissioners, omitting titles and initials where this may be done. The ministers were: Thos. and Jos. Apple, J. H. Good, Titzel, Welker, Callender, Kefauver, Kremer, Knelling, Greeding, Herman, Jul. Reutenik and Weiser.

The elders were D. W. and W. D. Gross, Steiner, Kuhns, Seibert, Wert, Baughman, Tons, Schaehle, Kelker and Boush.

These men did their work. They did it well. We came to have peace. From that time forward there were renewed and fruitful activities in the Church. We began our foreign mission work. The rest is history.

Elder Boush has not even intimated that he was a member of the Peace Commission which inaugurated the great forward movement of those fruitful years.

All honor to that commission and to the last surviving member of the same.

The meetings of the Church boards which he attended, and in which his knowledge and judgment were of great value, are matters of the past. But in his later years, with his experience in the Church and the laws of the land as an attorney, he has given us a valuable manual of civil law and Church judicatories that will continue to be appreciated and helpful. All honor to C. M. Boush, Esq.—J. H. STEPLER, *Reformed Church Messenger*.

Observations of the Treasurer

J. S. WISE

IN America, Christianity and patriotism are synonymous. The very foundation of our Government rests upon Christian polity and practice. "All men are created equal," says the Declaration of Independence, and in order that all men may have an equal chance to develop and make the most of their lives, certain rules and regulations—laws—must be observed. According to our observance of them is our patriotism measured. Most people live within the law because they fear it; others because it is the only decent and loyal thing to do. There are still others, and I believe they are the great majority, who stand for law and order at all times and in all places because of their inherent love for that which is right, not only for themselves but for others as well. The assumption is, of course, that all law is right and just, and we usually find that to be the case. Unjust laws do not endure very long—a few years at best and they are repealed. But when a law is *just* and is based upon giving others a fair chance for development and betterment, no one can flaunt it and be patriotic at the same time.

Our motto: "E pluribus unum," is being trampled underfoot by hosts of people who continually boast of their 100 per cent Americanism. I take the motto to mean more than "one out of many." To me it means that in order to be a truly patriotic American, I must be willing to forego my own desires, curb my own appetite and refrain from being a stumbling block to "the many." "The many" is

nearly always "my weaker brother." True patriotism consists of much more than booze-inspired, maudlin shouts and uncovered heads when "Old Glory" is carried by in the Independence Day parade. It stands for more than that in America. My America! Saturated with Christian sentiment and shot through and through with its ethics, principles and practices!

We need, therefore, to speak out and defend the very things that made us what we are whenever we come in contact with those who would, if they could, break down what we have wrought.

The public school has it in its power to either make or break the future America. We must see to it that our ideals are given due prominence on all occasions.

Decoration Day in Fort Washington is a worthy example. So long as the public schools foster the spirit of patriotism as was demonstrated by the school children on Decoration Day, our institutions are safe. The following bit of history I take from the official program:

"From Oct. 30, 1777, until Dec. 11, 1777, the American Army, under the command of General George Washington, was encamped along the hills stretching from Fort Washington eastward along Camp and Edge Hills. The redoubt at Fort Washington, where we hold our memorial exercises, was thrown up in defense against the British army in control of the city of Philadelphia, after the battle of Germantown. We hold these exercises upon this historic spot to commemorate the noble deeds of the American patriots who fought to establish and perpetuate this government in the War of the Revolution, War of 1812, the Mexican War, the Civil War and the recent great World War.

"Let us ever be mindful of the great and valiant services rendered by these men in the cause of American Liberty.

"Thus this old Fort in its silence
Speaks to us while here we pause;
Tells of men who brave, undaunted,
Struggled e'er in Freedom's cause."

The pilgrimage to Fort Hill started at 10 A. M., headed by Chief Marshal U. G. Funk, an Elder of St. Paul's Reformed Church, formerly the Whitemarsh con-

gregation, referred to by Rev. C. E. Schaeffer, D.D., in "Our Home Mission Work":—

"The earliest congregations of which we have any authentic records are three, viz.: Falkner Swamp, Skippack and Whitemarsh. These are located within fifty miles north of Philadelphia, and are still in existence. They were served by John Philip Boehm, who was a schoolmaster prior to his coming to this country in 1720. For five years he served them as 'lay reader,' but was subsequently ordained by the Dutch Reformed Churches of New York City. We thus trace the beginnings of our denominational history in this country to the year 1720. What a feeble beginning it was! The three congregations served by Boehm in 1728 reported 24, 20 and 14 members, respectively."

Then followed the Band, the G. A. R. (only a few left), Women's Auxiliary, Sons and Daughters of Liberty, several patriotic orders and the school children.

Mrs. Wise and I fell into line and climbed the hill, proud of the company we were in.

About three hundred or more people were present. I stood on the edge of the redoubt. The exercises took place in the center. Dr. Santee, of our historic Reformed Church, offered the prayer, which was followed by songs, recitations and pageants. How thrilling the salutes of the flag! The pageant, "The Land Where Hate Should Die," was beautifully rendered by the Flourtown Public School. I shall not describe it. I prefer to relate my own emotions. There I stood in the boiling, hot sun! Tears filled my eyes in response to the pathos, only to be followed by smiles of approval at the telling points of the program, while at the same time I could feel huge drops of perspiration rolling down my back in acknowledgment of the presence of old Sol. Here honor was done to the soldier of the Revolution, 1812, Mexican, Civil, Spanish-American and of the late World War. The call of the roll, which followed a very fine address by Franklin D'Olier, Past National Commander of the American Legion, was to me the most pathetic and touching part of

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THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

Social Service at Christ Reformed Church, Altoona, Pa.

Christ Reformed Church, Altoona, Pa., Rev. Charles D. Rockel, pastor, observed the first anniversary of the opening of their Social Service rooms on May 9. One year ago one of the organized classes challenged several of the other classes to undertake some phase of social service work. Committees were appointed, and after a careful study of the location of the Church and the peculiar needs of the community in which the Church stands, it was decided to open a rest room and dining room where the girls who work in the offices and stores in the down-town section might come to eat their lunch and find a quiet place to relax during the lunch hour.

Acting upon this conclusion, a rest room was equipped, the money for which was secured by selling candy. Chairs and couches were secured, and the women assembled cream pitchers and dishes for the dining room. The Sunday-school piano was called into service, and provided the girls with music. Coffee, tea, milk and sugar are furnished free to all who desire it. In this way the work was begun.

After everything was in readiness it was announced through the papers that the women of Christ Church were ready to serve all girls who desired to accept the hospitality. Two or three days passed, and not a girl had appeared to take advantage of the service the women were ready to render. After several days five girls sauntered into the rooms to eat their lunch and found two eager hostesses there to serve them tea or coffee. These girls were so impressed with the hospitality of the women that they went out and told other girls so that the number rapidly increased from five to one hundred. The women of the church have been rendering the noblest kind of service every day since by acting as hostesses for these girls.

In August the Booster Association, an

association of forward-looking business men, saw the advantage of having a rest room open all day for out-of-town shoppers who needed a place where they might wash and rest after they came to the city or after they had completed their shopping, and were waiting for train connections. They entered into an agreement with Christ Church to engage a supervisor for the rest room if the rooms would be open from 9 A. M. to 6 P. M. Thus by this arrangement there is in charge daily an efficient supervisor, who is ready to render her service at all times to any woman who may call upon her.

On the day of the anniversary the Program Committee provided an all-day program. From 11 to 2 o'clock there were three programs for the girls who take their lunch here. The Boosters provided a speaker who spoke to the three different groups of girls, while the committee arranged for readings, solos, duets and other music. In the evening Rev. David Dunn, of Turtle Creek, spoke on "Three Measures of Meal." At this time Mr. E. A. Zeek, the chairman of the Social Service Committee, presented his report, from which we learn that approximately 19,000 guests were entertained in the Social Rooms during the year. This splendid service was rendered at the cost of a few cents for every guest, and each one who brings lunch between the hours of 11 and 2 is served with tea or coffee, sugar and milk free. Mr. McFarland represented the Boosters at this meeting and expressed the appreciation of the business men for the service that Christ Church is rendering to the community. The work has been well received by the people of Altoona and it is becoming more popular every day. It is a service worthy of the Master and it is rendered to all creeds and confessions alike. Catholic, Jew and Protestant meet here and are served with the impartial spirit of Him who went about doing good.

Christ Church is planning greater work along this line. A Parish House Fund has been started, and as the work grows the new needs will be met in this larger way. One of the fine things that developed with this work is the spirit of appreciation on the part of the girls and women

who use the rooms. At the time of the anniversary they contributed over \$45.00, which they had collected, and demanded that a box be placed in the rooms so that they could contribute to the work. This magnificent spirit reveals the favor this work has met.

Social Service at Centenary Reformed Church, Winchester, Va.

Centenary Reformed Church, Winchester, Va., as its name indicates, is an old congregation, having received its present name when the Church was rebuilt in 1841. It is an historic organization and numbers on its record of pastors some well-known and prominent ministers. It has never been a large congregation, but has developed a loyal and devoted constituency, which is enlarging.

When the high cost of living hit Winchester, where incomes generally did not increase proportionately, this congregation found it necessary to seek counsel of the Virginia Classis. The Classis recommended the congregation to the Board of Home Missions, and after an investigation of the situation the Board enrolled the congregation as "a Forward Movement project," believing it to be an interest that, by adequate assistance, could be put upon a self-supporting basis within the next five years. That was July, 1919.

In consultation with the District Superintendent of the Board of Home Missions, the Consistory decided upon a new policy for the work, and adopted *the principle of community service* to guide the development of their program. The services of Rev. Clarence Woods, just returned from war social service abroad, were secured as pastor, September 1, 1919. Under his leadership, with the assistance of a deaconess, the Consistory and congregation have been following the principle adopted.

The Church building, attractive and well located, built in 1905, was enlarged and remodeled so as to provide facilities for conducting a modern Sunday-school and for carrying on a social service program. A pipe organ was placed in the auditorium. A small gymnasium was equipped and moving picture projection

facilities were installed. The program includes the following special features:

Sunday Evening Film Service

Religious films, or films with religious implications, are used, but occupy only the homiletic portion of the service. The service is strictly devotional, with the usual parts of Scripture reading, prayer, hymn singing and other music. An orchestra—one of the service agencies of the Church—leads the music and at times gives a sacred concert before or at the close of the service.

Education

In addition to a well-organized and graded Sunday-school, a Daily Vacation Bible School is conducted in the summer, and a Kindergarten is conducted through the period of the public school term.

Recreation

Gymnasium classes are conducted in the afternoons, after school hours, for girls and boys, and in the evenings for men. There are volley ball and basketball teams, with tennis and other outdoor summer sports.

Social

Two annual suppers are provided by the Church Aid Society and the Men's Bible Class, respectively, which are community affairs. Other occasional suppers are given, and social evenings and parties are arranged for Sunday-school classes and other groups.

Results

The Sunday evening Church attendance problem is solved at least for the present. The capacity of the building is taxed by the audiences, without unfavorably affecting the regular Lord's Day service Sunday mornings, or the Sunday evening

services of neighboring Churches. Many otherwise Sunday evening non-Churchgoers attend, notably children, who are seated advantageously and given adult supervision. It is often remarked how the children enjoy this Church service.

Incidentally the membership of the Sunday-school has increased from an attendance of about 70 in 1919 to over 200 within the past year—*incidentally*, for no requirement of Sunday-school attendance is made a condition for participating in the social program of the Church.

The membership of the Church, 112 in 1919, has more than doubled.

The budget of the Church last year for current expenses was two and a half times that of the previous year, and for benevolence it had tripled.

Centenary Reformed Church has taken a new place in the affairs of the community, accorded it by common consent because of its manifest interest in the common welfare.

A Book

Social Work in the Churches: A Study in the Practice of Fellowship. By Arthur E. Holt, Boston. Pilgrim Press, 1922. 35 cents.

This book has been prepared for the Federal Council's Educational Committee in which our Commission on Social Service and Rural Work is represented by the secretary. It is the outgrowth of repeated demands from pastors and soci-

ally minded laymen of the various denominations. It is both a handbook of practical suggestions as to what to do and how to do it, and a study of fellowship as an organizing principle in Church and community. The fellowship principle is developed as determinative in the Churches' relation to the community and its institutions. The book is well suited for use as the basis of discussion in groups of Church workers or other interested groups. *It can be ordered through our Commission at Fifteenth and Race streets, if desired.*

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the program. The names of a dozen or more of the boys from the immediate neighborhood, who paid the supreme sacrifice in the World War, were called, and, at the call of each name, a little girl deposited a wreath of flowers at the foot of the flag staff. This was followed by a military salute of three rounds and the affair was over.

I'm sure the boys and girls who participated in the affair will never forget it, and it will make them all the better citizens for it. I am glad the Church had so much to do with it. It only shows once more how much of our Christianity is really built into our American life—so much, indeed, that my first statement of Christianity and patriotism being synonymous is a reality and an unquestionable fact!

BOARD OF HOME MISSIONS
General Fund Receipts for May

Synods:—	1922	1921	Increase	Decrease
Eastern	\$24,952.12	\$14,392.90	\$10,559.22	.....
Potomac	7,306.95	5,612.80	1,694.15	.....
Ohio	4,144.28	3,956.08	188.20	.....
Pittsburgh	5,528.31	3,253.87	2,274.44	.....
Interior	1,170.92	254.49	916.43	.....
German of the East.....	955.87	535.56	420.31	.....
*Central .....	.....	84.30	.....	\$84.30
Jewish	367.19	167.00	200.19	.....
W. M. S. G. S.....	2,246.52	3,670.89	.....	1,424.37
Y. P. S. C. E.....	35.00	5.00	30.00	.....
All other sources.....	456.05	402.01	54.04	.....
Totals.....	\$47,162.21	\$32,334.90	\$16,336.98	\$1,508.67
Increase for the month.....	.....	.....	.....	\$14,828.31

*For Hungarian and Harbor Missions only.
The W. M. S. gave \$1,217.97 additional for Church-building Funds and other causes.

BOOK REVIEWS

Wonders of Missions. By Caroline Atwater Mason. Published by George H. Doran Company, New York. Price \$2.00 net.

The author dedicates this very interesting book to her lifelong friend, Lucy W. Peabody. It is a work of literary charm, giving stories of the lives of noted missionaries, with new and vivid lightings. Seldom does one find a book where the characters are so clearly portrayed; it is like going with the missionary about his daily pursuits. The fervor and beauty of each life are well described, as Mrs. Mason takes the reader into the East, and shows the wonders of missionary accomplishment. There are real treasures in this book for one who would acquire a broad knowledge of the leaders and their fields.

The Rising Temper of the East. By Frazier Hunt. Published by The Bobbs-Merrill Company, Indianapolis, Indiana. Price \$2.50 net.

This is a book of quite unique quality and unusual charm. Mr. Hunt is a newspaper reporter, and sees things with all the alertness of those of his experience and training. He stands out among them, however, as one who thoroughly appreciates and admires the missionary and his work. He has a captivating style and makes very vivid all the peculiar and picturesque attractiveness of the East. He has traveled far and wide, and has wonderful facility in getting into close touch with realities and representative facts. He has great powers of vision and remarkable sympathy. His ideal is "a better, finer East; a wiser, more tolerant West." He makes the persuasive argument that only a spirit of true brotherliness put into practice, and speedily, to all races and degrees, can save the present world. India, China, Korea, Japan, Siberia,

Australia, Haiti and Mexico furnish subjects for this author's pen. He closes the chapter entitled "The Lamp Bearers" with one of the most true and beautiful tributes to the medical missionary that has ever been written. The book bears the usual good printing and fine style of the Bobbs-Merrill output.

The Carpenter and His Kingdom. By Alexander Irvine. Published by Charles Scribner's Sons, 597 Fifth Ave., New York. Price \$1.50 net.

A fine and helpful book is this—a life of Christ which makes all of His teachings and actions very real and plain to the reader. The country of His birth, the habits and customs of the people with whom He mingled, the laws and characteristics, are all so well described that one is much helped towards getting a right perspective. Scholarship and a large sense of humanity enable the writer to tell his story with deep feeling and sympathy. The Master lives, talks and walks with real people; and the power of His presence among them is reverently described. It arrests the attention and is inspiring from beginning to end.

The Secret Places of the Heart. By H. G. Wells. Published by The Macmillan Company, New York. Price \$1.75 net.

To his already long list of writings Mr. Wells has added another novel. In many respects it is one of his ablest efforts. It is a keen survey of certain aspects of the present state of world affairs. It is not a pleasant thought that the author may be quite right in his estimate of the modern man of trade and business. One must trust that the reader may be impressed with the futility of such a career to bring any true rewards or the joy of fine living to the human soul.

The Mission Band of Emmanuel Church, Indianapolis, led the devotional service on the opening evening of the convention of the W. M. S. Indiana Classis. The service illustrated the splendid work of their leader, Mrs. C. W. Ackman.

* * *

In Lebanon Classis, 30 per cent of the congregations having missionary organizations are 100 per cent missionary. Five out of fifteen have a Woman's Missionary Society, a Young Woman's Missionary Auxiliary and Mission Band.

HONOR ROLL

Each of the following named persons sent ten or more *New Subscribers to THE OUTLOOK OF MISSIONS* during the past month:

Miss Eleanor Lepley, Meyersdale, Pa.
Mrs. Mary A. Reimert, Allentown, Pa.
Mrs. M. J. Ulrich, Reading, Pa.
Mrs. Wm. Wright, Watsonstown, Pa.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

HOME OF OUR VETERAN MISSIONARY IN JAPAN DESTROYED BY FIRE

Sendai, Japan, May 27, 1922.

My dear Dr. Bartholomew:

On the evening of May 17th, at 7 P. M., Mrs. Moore and myself left our home in order to attend the Mission prayer-meeting, held in the assembly room of our Mission business office. The house which had been our home during the last eight years, 112 Kita Nibancho, Sendai, was suddenly overtaken by fire, and within two hours after our leaving laid into entire ruins.

What was once a beautiful structure now is nothing but towering chimneys, charred timbers and a mass of debris.

The fire started from a pipe which passed through the walls, and which was connected with the heating apparatus of a Japanese bath tub. The pipe was properly insulated where it passed through the wall, and was thought by myself and the tinsmith to be perfectly safe against out-breaking fire, and that it should have caught fire at this particular time may always remain a mystery. Suffice it to say that it had been always constructed in the same way, and through all these years used by us and other previous occupants, without any difficulty or danger from fire.

It was really a beautiful, well-built American style house, making a convenient and comfortable home to those who had been its occupants, and being really the first home of Mrs. Moore and myself, one which for that reason also highly prized.

Since the fire started on the second floor, it was the upper part of the house that was first in a blaze, and so it was that the contents of the second floor and garret, the latter used as a sort of store-house, were entirely destroyed. On the second floor were our living room, my

study, containing most of my library, our bedrooms and all of our clothing, and those things which are heirlooms and keepsakes—things which can never be replaced.

The contents of parlor, dining room and kitchen were, for the most part, removed, and, making allowance for injury and breakage through removal by friends and others who were there in the early stages of the fire (this taking place in the darkness amid great excitement and confusion), can afterwards be used. Except what was on our backs, wife and myself have lost every stitch of clothing, and were it not for kind friends who supplied us with such garments as are absolutely necessary we would be in a sorry plight.

The house when it was first built by our Mr. Cook cost about seven or at most eight thousand yen (\$3,500-\$4,000). To rebuild it will cost three times the amount. The insurance on it is 12,000 yen or \$6,000. The contents were insured by myself for \$2,000. To restore the same, in these days of high prices, will cost double the amount of the insurance. We cannot expect to have the same complete and comfortable *homey* home we once had, since nearly all the little things which are the accumulation of years, and which make the cosy and neat home, have been destroyed. We are thankful to God that our own lives, and that of others, are safe; thankful that on the night on which the fire occurred there was no wind to amount to anything, so that what might have been a terrible conflagration, destroying many houses, was avoided. We are terribly shocked over this sad occurrence, but we are *alive* and *believe* that in *some way* much *good* will come out of what is a calamity to us and the Mission. I need not tell you, dear Doctor, that we have

the sympathy not only of the members of our own Missions and foreign friends but of the many of our Japanese friends as well. Letters of sympathy from friends are arriving with every mail and even delegations from our country Japanese Churches are coming to Sendai so as in person to convey their sympathy and in some cases leaving little gifts of a material character by which more fully to give expression of their love and sympathy. And I feel confident that when this sad news reaches the home Church the same sympathy to us and the Mission will be made manifest. One of the things which I said when the first shock was: "Well, though most of our things have been burned in the fire, *my faith has not been consumed.*"

Mrs. Moore, though not so well during the last year, has been so brave and hopeful under the misfortune by which we have been overtaken. She has been a source of comfort and strength to me—only another instance of the fact that under certain trying circumstances in human life women are often the bravest and most hopeful.

Sincerely yours,
JAIKUS P. MOORE.

Home for Miss Gerhard at Sendai

After a long wait we are glad to print a picture of the new home of Miss Mary E. Gerhard, the teacher of English in North Japan College. That we may not be misunderstood, the "long wait" does not refer to the photograph but to the house. Of all our single lady missionaries Miss Gerhard, though a long time on the field, has



HOME OF MISS MARY E. GERHARD

never had a home that she could call her home. Even now she is waiting for another single lady to share it with her. She writes: "I am comfortably settled in my new house now, and have had a photograph taken of the front view. At present I am alone, but I will be very glad to share the house if you send more single ladies. In fact I would have had a companion this winter if it had not been for the illness and return of three of our ladies. I am trying to make good use of the house by inviting Bible Classes and others to meet here; and using its rooms for the purpose of helping workers get acquainted with each other."

The Single Residence at Morioka

Our Missionary Singley and his devoted wife are now permanently settled in the new house in Morioka. The picture of the house was taken from the southwest so that a small portion of the four room, two-story Japanese house would show. Almost all the large timbers in both houses are from the old house which stood on the same site. Mr. Singley says: "I am certain that had every piece in the two houses been new the total cost would have been over the \$15,000 mark. The total appropriation from the Mission was \$10,400. The Japanese man standing by the house has been in the constant employ of the successive missionaries at Morioka for a period of 35 years. He is quite an expert in raising foreign vegetables, and Mr. Singley tells us that Dr. Rufus W. Miller and Elder Henry C. Heckerman can wager for the celery."



NEW MISSIONARY RESIDENCE AT MORIOKA

Workers' Conference and Meeting of Tohoku Classis

By REV. CARL D. KRIETE

If the Yamagata chickens had the "sub-conscious mind" and "racial experience" that is usually attributed to fowls in America, they would have been very nervous about the 7th of March, because on that evening all the preachers and some of the elders of the churches in Tohoku gathered in the neighboring little Hot-spring town of Kaminoyama for the annual Workers' Conference, and the Meeting of Classis on the ninth in our Yamagata church. But this time it was not chickens, but eels, which gave an extra wriggle at the prospect of speedily entering the ministry.

About sixty workers gathered in the hotel at Kaminoyama on the evening of March 7th for a welcome meeting arranged by the Yamagata and Kaminoyama church people. The Workers' Conference was in session all of the 8th in the Yamagata church. The morning session was given up mostly to discussion of practical questions, like "The Training of Kindergarten Teachers," "Closer Relations with the Board of Foreign Missions, and with the Reformed Church in the United States," "The Minister's Culture," "The Finances of the Workers' Conference."

At noon the entire group, about sixty persons, were the guests of the two mis-

sionary families at the home of Mr. and Mrs. Fesperman.

The afternoon session was devoted to a celebration of the fiftieth anniversary of the founding of the *Nihon Kirisuto Kyo-kai* (Church of Christ in Japan). Two representatives of the Synod were present to lead us in this service, and it was extremely interesting to all of us to hear of the early struggles and sacrifices which led to the founding of this, which is the largest of the Protestant bodies in Japan, and with which we are proud as a Mission to be co-operating.

On the following day Classis met. The opening sermon was preached by the President, Rev. C. Akiho, of our Aramachi church in Sendai, from the text I Cor. 2:15-16. The statistics given at the meeting were very interesting to us, as all the churches in this Classis are either now receiving, or have formerly received, support from the Reformed Church in the U. S.

Total Membership	2,169
Resident Membership	1,119
Baptisms during the year....	196
Average Attendance	779
Sunday School Pupils	3,075
Offerings	Y11,062.00
Average Offering per member.	Y9.89

These statistics do not include our work in Tokyo and Saitama prefecture.

Four graduates of our theological seminary and one middle-aged man who had



THIRTY-NINTH MEETING OF TOHOKU CLASSIS AT YAMAGATA, JAPAN

been studying privately passed examinations for licensure, and one man, Mr. Owa, received ordination, he having passed the examination prescribed by Synod last Fall. The Yamagata Church made use of this opportunity to celebrate the fiftieth anniversary of the Denomination by special evangelistic services held on the evening of March 8th. Splendid addresses were given by Dr. Ibuka, of the Meiji Gakuin, and Rev. Mr. Kobayashi, pastor of one of the large churches in Tokyo. Their addresses were very well received, and no doubt will bear fruit in later accessions to the church. It was a great blessing to the Yamagata Church that this anniversary meeting of Classis should have been held here.—*Jottings from Japan.*

A Remarkable Christian Funeral

DR. Yokoyama, of Kakuda, Miyagi ken, was one of the prominent Christians of North Japan. He was the leading man and member of the Kakuda congregation almost from its very beginning. We used to think and say that he was almost the Church itself, so influential and active was he in all its affairs. And yet withal, by disposition he was modest and retiring.

By the force of his character and Christian faith, and the interest he had in everything which was for the good of his native town and county, he became a leader in many lines of social activities. He was sought out by all sorts of interests and organizations who were looking for a leader and helper. He was the promoter of a boys' and a girls' high school of the town in which he lived. The President of the District Red Cross Society, the County Educational and Medical Associations, as well as the head and front of the Church of which he was for so many years a member. He had no children of his own and so he adopted and educated two sons. As a physician, he had a large practice, and the poor who needed his service but had no money to pay for the same, found in him a true and helpful friend.

This eminent Christian, this good and useful man, more than three years ago, while addressing a public meeting of his



DR. YOKOYAMA

townsmen, suffered a paralytic stroke, from which, for the time being, he happily recovered. Last summer, while addressing the faculty and students of the Girls' High School, he had another attack, and, as formerly, fell headlong and was unconscious. Several months ago he had a third attack, which resulted in his death, after some days of illness, during which he had regained consciousness.

His funeral, which, as the representative of the Mission, I attended, was one of the most remarkable Christian funerals in the long experience of the writer while in Japan. Remarkable not only for the large attendance, but for the outpouring of sympathy, and the evidence of esteem, honor and love in which he had been held during his lifetime.

At Japanese funerals it is the custom for the organizations, churches, schools and societies with which the deceased had connection, to have a representative attend the funeral in order to speak words of condolence to the family, to make mention of the good deeds of the one departed and to express their sense of loss on account of his death. In this case, there

were a dozen such representatives present, among whom the writer was one. The funeral sermon, at the request of the family, was preached by Rev. Dr. Kume-taro Sasao, Professor of Theology, North Japan College.

The funeral procession was several blocks in length. Besides the relatives and immediate special friends, there were the faculties of the town schools, and hundreds of their students. One of the most touching things in the way of showing sympathy and as an expression of their honor and esteem, was, that along the route of the funeral procession through the town, here and there, in front of houses and stores, tables were placed on which vases containing flowers were placed; and, in some cases, incense was burned. Who were these people in the little open stores and small houses who went to all this trouble, as we would say? Many of them had received his help and service as physician; those whom he had befriended during his lifetime. The Church of Kakuda, of which he was a member, after worshipping for years in an ordinary Japanese house, not long before his death had succeeded in buying a lot

on which to build a chapel. In this he was much interested, and contributed liberally. When, during his illness, his pastor told him the purchase was now consummated, he said: "Now the Lord Jesus will have a place of rest in Kakuda, a pillow on which to lay His head." The lot is bought, but the money to build the chapel is not on hand. Who will help to make this pillow of rest for our Lord in Kakuda?

JAIRUS P. MOORE.

Our Women Evangelists

A most helpful department in our work in Japan is the Woman's Evangelistic Committee. This was in charge of Miss Ollie A. Brick until her home-coming last year—due to impaired health. This work is in need of a new building for the Bible Woman's Training School. There are a number of women in training, and the cost of supporting a student is \$75 for board and tuition per annum. The salary of a Woman Evangelist ranges from \$20 to \$25 per month; it is about the same as that of a graduate of a government normal school. Here is an object that should appeal to individuals for special support.



GROUP OF WOMEN EVANGELISTS IN JAPAN.
MISS OLLIE A. BRICK, MISSIONARY IN CHARGE

Sei Ai Yochiin

Mrs. David B. Schneder's Sei Ai Yochiin, "Pure Love Kindergarten," brightens a very real corner on Higashi Sanbancho, East Third street, Sendai, Japan.

It was organized in April, 1921, by Mrs. Schneder at the home of a Nibancho church member, who lent several small rooms for the new enterprise. The kindergarten, however, soon outgrew its initial quarters, and is now located in a rented house of four rooms, made available after extensive repairs.

Eighteen are enrolled, ten girls and eight boys, six of whom were recently graduated. (And they received "really truly" diplomas!)

There are two teachers, Miss Kageyama, a graduate of the Kindergarten Training School, Kobe, and Miss Akiho, graduate of Miyagi Girls' School and daughter of the pastor of our Aramachi Church, Sendai. Miss Kageyama was educated at Kobe by our Mission.

Sessions are held every day except Sat-

urday, from 9 A. M. to 12.30 P. M., the kindergartners having lunch together at noon. Saturday is rest day. Sunday-school is held each Sabbath.

The cost is one yen fifty sen (\$.75) a month for one child in a home, and ¥2.25 for two children in a home. Two or three families send two children each.

One member, a son of non-Christian parents, has brought his mother to Mrs. Schneder's Bible class. How? By his prayers learned at kindergarten. He refuses to go to bed without asking God to watch over him.

What are the needs? A "rent-free" building, "all our own," kindergarten supplies and playground apparatus. There is no playground adjoining the kindergarten, but Mrs. Schneder is ready and willing to convert her yard nearby into "Swing, Seesaw and Sliding Board Town."

Who will help these earnest little "prayer folkse" to convert their mammas and papas?

ALLIENE S. DE CHANT.

Sendai, Japan.



"PURE LOVE" KINDERGARTEN IN SENDAI, JAPAN
ORGANIZED BY MRS. D. B. SCHNEDER



KIYO KATAGIRI

Prize Essay and Winner

That Miyagi Girls' School, Sendai, Japan, means much not only to the mind but also to the heart of its graduates is evidenced by the fact that the keynote of the H. C. Heckerman prize essay in English, this year, was sounded in these five words:

"Her heart is the chapel."

The essay was written by Miss Kiyō Katagiri, first honor graduate of the Class of 1922. Miss Katagiri is a boarding student, and she is now enrolled in the English course in the higher department. She is a minister's daughter. Her home is in Maebashi.

Her essay, in full, together with her photograph, are here given:

Miyagi Girls' School

I love Miyagi Girls' School because she is our mother school. When I entered here I was very young, and I did not know anything, but now I can understand a great deal. And she gave me many

memories that I could never forget in all my life.

She is always preparing for many young girls to make happy and good. She is just like our mother.

She is standing at the best place in Sendai and her buildings are very beautiful. Her heart is the chapel in which we praise God every morning, and we are taught to keep our spirits pure. Any other girls' school in Sendai has not the chapel like that. It is the great blessing, so we must keep our heart like her. And she has a wide and beautiful playground, which makes us very, very happy. Whenever we want to play tennis or basketball we can do that with cheerful hearts. In the evening, when we want to pray or to think over our conduct of a day among the trees, the air of the garden is fit for our hearts.

Miyagi Girls' School has many, many daughters, and she loves all her children and they love her very much.

Just a Frock Coat

IN Japan the frock coat has been a very important item of dress. Years ago, by governmental decree, it was prescribed, with striped trousers, as the court dress. It does not matter how poorly it is cut, nor how badly it fits, an ordinary frock coat with a derby hat elevates any man to a higher level in the estimation of society. It is a standing joke in the Tokyo foreign community to ask how many times a frock coat has been to the Imperial Cherry Garden Party. When that annual party takes place, there is a general scurry hither and thither to borrow frock coats, because no mere man, even though he carries an Imperial invitation, can enter the Garden Party.

Recently a story about a frock coat came to our ears, and we wish to pass it on to our friends in the home land. It was in a small room on the third story of an inn, where four of us were gathered about the charcoal urn. There is always something quiet and restful about the red-hot coals as they throw up their warmth from the center of a bed of white ashes, and many, many stories of years ago are told over the glowing embers. There were present three pastors of the Japanese

Christian Church and the writer. One of the pastors had been a Buddhist priest. Even now, as a Christian pastor, he carries with him in all his services that quiet, reverent, meditative, worshipful attitude that marks the man of the cloister. We had always been anxious to hear the story of his conversion, but up to the time we entered that room he had assumed a seemingly unbreakable silence. We had just settled ourselves on the floor, as is the custom, when our friend produced from the sleeve of his kimono a Buddhist magazine, which he said had been sent to him. On the title page was a crude picture of Shakamune, the founder of Buddhism, as a babe in his mother's arms. This seems to be a direct imitation of our story of the Nativity, and is just another instance of how Buddhism adopts methods from other religions.

It was this picture that prompted our friend to begin the story we were so anxious to hear. How we wished for a good understanding of the language while the story was given to us. The first thing that started this man into a long period of doubt, and finally into Christianity, was just a frock coat. There are many ceremonies in Buddhism, and the Chief Priest officiates at the most important of these in robes made expressly for the different occasions. It so happened that in the temple in which our friend was then living the Chief Priest one day wore a frock coat in which to conduct one of these ceremonies. Of course, it was an innovation, and, no doubt, the Chief Priest regarded it as quite in order, since the frock coat was required in court circles and also used by Christian leaders to a very great extent.

Our friend said that all the other priests were very much surprised at the change, but that he alone began seeking for the reason—the real fundamental reason for such an innovation. Why was it necessary to adopt this dress, which first came from England and America, and which had never, as far as he knew, had any connection with Buddhism? If the robes worn throughout all these centuries at the different ceremonies could so easily be discarded, was there any meaning in

them at all? Furthermore, if the dress of the temple could be thrown aside, how about other things of the temple? How about all these material things which were said to be of special importance because of some enchantment or spiritual power? Could these also be discarded and others substituted? Was there really any meaning to these articles that filled the temple? Thus in this questioning attitude everything was brought to the bar of this man's judgment, and the evidence pro and con was well sifted. Many questions were asked of those who were supposedly well able to answer, yet nothing was forthcoming to save his faith in the whole Buddhistic system. Finally he walked out of the temple, having passed no hasty judgment, but one which was arrived at after a diligent search for the truth.

Some time after he left the temple he bought a New Testament—the book of the frock coat religion—and began with an open mind to study the life of the founder of Christianity. That period of study ended in his graduation from the Seminary Department of our Tohoku Gakuin in Sendai, and the change from a priest in a Buddhist temple to a pastor in the Christian Church was completed. Some time during his course of study he persuaded a younger brother, who had already begun to study in a Buddhist temple, to follow his example. As a consequence, the wearing of a frock coat in a Buddhist temple has sent two men, at least, from its portals into the Christian faith and into the Christian ministry, where through faithful service they will be able to lead many others from the darkness into the Light, as we find it in Christ Jesus our Lord.

We are praying that the Church at home may find it possible to send us some more frock coats filled with fine American manhood. We need them.

D. F. SINGLEY.

Morioka, Japan.

“The delegates brought new life into the Societies with which they are associated.”

Thirty-Ninth Annual Meeting of the International Missionary Union

BY REV. HENRY K. MILLER, D.D.

IN the early summer of 1884 Rev. Wm. B. Osborn, D.D., a returned missionary from India, appealed to Rev. J. T. Gracey, D.D., also a returned missionary from India, for assistance in holding a week's missionary meeting at Niagara Falls, N. Y. On condition that all the speakers should be missionaries, Dr. Gracey consented. These meetings were so successful that a permanent organization, known as the International Missionary Union, was effected, the object of which is "to promote the general cause of missions in all possible ways, chiefly by

the diffusion of missionary intelligence, the discussion of missionary topics, and the promotion of mutual acquaintance among missionary societies of different Churches and countries." At present returned missionaries from both Canada and the United States of America belong to the Union.

For six years the Union had no permanent headquarters, its annual meetings being held at Niagara Falls (1884-85), Thousand Island Park (1886-87), Bridgeton, N. J. (1888), and Binghamton, N. Y. (1889). In 1890 the late Henry Fos-



A Group of Happy Workers

During a visit to Johnstown, Pa., as the preacher at the final Debt-raising Services on April 2, it was the good fortune of the Secretary to have his picture taken with that of Dr. J. Harvey Mickley on the parsonage steps of St. John's Church. The smiling band of women are very much interested in the work of Rev. and Mrs. Edwin A. Beck at Yochow City, China, and the photograph was taken to be sent to Mrs. Beck. It is seldom that one finds a more capable and consecrated group of workers.

ter, M.D., who was himself greatly interested in foreign missions, invited the Union to meet at Clifton Springs, N. Y., where he was conducting a sanitarium. Dr. Foster erected an auditorium on the sanitarium grounds for the use of the Union, and also made provision for the free entertainment of missionaries during the annual meetings. The number of patients at the sanitarium now being very large, the local residents of Clifton Springs give free lodging to the visiting members of the Union during the annual meetings, the sanitarium providing free boarding.

The opening service of the thirty-ninth annual meeting of the Union was held Wednesday evening, May 31st, in the neat chapel of the Clifton Springs Sanitarium, under the direction of Rev. J. Sumner Stone, M.D., President of the Union. Included in the exercises there was a public introduction of missionaries, both retired and in active service.

"The New National Consciousness and the Kingdom of God" was the general theme for discussion.

Actual conference work was carried on during the forenoons of Thursday, Friday and Saturday, June 1-3. First, there were simultaneous sectional meetings for the consideration of the following phases of missionary work: Medicine, education, evangelism, women's work, literature, philanthropy, colportage, including book stores, reading rooms, etc.; publicity and newspaper evangelism, and missionary administration. During the forenoons also open forums were conducted for the consideration of the question: How to relate the new national consciousness to the kingdom of God through: 1. The national leaders, Christian and non-Christian; 2. The home Churches; and 3. The organized mission forces on the foreign field. Each forenoon session was closed with a devotional period, conducted by the President, Dr. Stone. On Thursday the devotional period was utilized as a memorial service in honor of the score or more missionaries who had died during the past Conference year.

Special afternoon events included a reception, photograph, women's meeting, pageant and exhibition for children.

Thursday and Friday evenings swift surveys were made of the new national consciousness: 1. In the Far East; 2. In the Near East and West. On Saturday evening Rev. S. B. Bawden delivered a very interesting stereopticon lecture illustrating missionary work among the criminal colonies of India.

In the forenoon of the last day of the Conference—Sunday—Dr. John E. Williams, Nanking, China, preached the annual sermon. The Conference closed on Sunday night with a farewell meeting for missionaries going to their fields during the coming Conference year.

In the discussion of the general subject: "The New National Consciousness and the Kingdom of God," many interesting facts were brought out. For example, in Japan the greatest progress in the readjusting of the relations between native leaders and foreign missionaries has been made, the former in many cases being accorded full recognition on terms of equality in responsibility and authority. The American Board of Commissioners for Foreign Missions has gone even further than that, retaining only a minority representation in the management of evangelistic work. Other countries, like Korea, China, India and Africa, not to mention certain Central and South American republics, are moving in the same directions, but less progress has been made than in Japan.

In China the new nationalism has assumed the form of opposition to Japan, which has been largely fostered by the student class. The same is true of Korea. In India national self-consciousness means hostility to the British, principally on the part of the masses, who have reacted from slavish admiration of white men to criticism and ridicule of their masters, formerly regarded as "mythical gods." Landholders and feudal chiefs oppose nationalism and prefer British domination. However, the most serious problem of nationalism in India is not a political one, for Great Britain will give the Indians autonomy as they become able to use it. The great menace in India is Islam, which has revived its old ideals and seeks to recover the prestige and territory it has lost. Among the Africans

there is not much nationalistic feeling as such, but Christian missionary work is producing an atmosphere favorable to the development of the nationalistic spirit later. However, there is greater comity between tribes, and inter-tribal warfare has largely ceased. Moreover, the blacks are developing a spirit of independence of the white man's authority. Since the World War they have lost respect for the whites, whom they regard as cruel for waging the war. Besides, they have discovered that white solidarity is gone. Central and South Americans are rising against the authority and domination of the Roman Catholic clergy. In Guatemala the government transmits through the mails Protestant literature free of postage, and lends every assistance to Protestant missionaries.

Another fact is the responsiveness of the masses to the Gospel message in Korea, India, Africa and certain parts of Central and South America. Thirty years ago there were only two evangelical Christians in Guatemala; now there are 20,000. In India and Africa great numbers are being baptized. Moreover, the thirst for knowledge of all kinds everywhere is insatiable. One missionary from the Kamerouns reported that all boys

between 10 and 20 years of age are in school, and that black children hold their own with the white. China is developing a national system of education, and that of Japan is of a very high order.

The Conference adopted a number of resolutions, of which the following are herewith given:

1. Having considered, in its various aspects, the rising national consciousness among the nations, we record our deep sympathy with every effort to enter into the rich heritage of the kingdom of God, which shall be fully realized only when Christ shall Himself become the leader of the nations.

2. We sympathize with all efforts on the part of the indigenous Church in their desire to assume the responsibilities of leadership, with the ultimate end in view of establishing self-supporting, self-directing and self-propagating Churches, of such type as shall best express the aims of the Gospel of Christ.

3. Convinced as we are that the highest welfare of all nations requires the abolition of intoxicating liquors and habit-forming drugs, we do hereby pledge our hearty support and active co-operation in efforts to put an end to the traffic



BASKETBALL TEAM AT KENNEDY SCHOOL OF MISSIONS, HARTFORD, CONN.
REV. GILBERT W. SCHROER AT THE EXTREME RIGHT

therein and to bring about prohibition throughout the world.

4. We urge our respective governments to join other nations in agreements looking toward the minimizing of the possibilities of war, and we favor the progressive reduction of armaments by international agreement, to the ultimate status of adequate police protection.

5. We commend the work of the Near East Relief to all the Churches of the United States and Canada, and urge the increase of gifts so that our suffering fellow-Christians in Asia Minor may be saved from extinction.

6. We implore our home governments to act without delay, either jointly with other nations, or severally, to protect the subject Christian races within the bounds of Turkey from further massacre, oppression and outrage.

7. We commend the work of the Mission to Lepers to the Foreign Missions Conference of North America as indispensable to our Missions, and we ask them to co-operate.

8. We are in sympathy with the urgent need of rescue work for destitute Anglo-Indian or Eurasian children in the cities of India, and we will be glad to further it in any way possible.

9. We urge that greater emphasis needs to be placed upon specific training for native women of age and experience, who may be led to enter upon evangelistic service in their respective fields of missionary activity, and that, wherever expedient, specially trained missionary instructors be set apart for this work.

Stirring Times in Nanking

BY HELEN M. WOLF

I was so surprised to see one of my letters in *THE OUTLOOK OF MISSIONS* several months ago. Well, if any of my letters will help folks at home to realize the needs in China, I don't care how many are read to other folks.

Yesterday an interesting and yet "awful thing" happened here in Nanking. You know, China is undergoing dreadful things just now. The Government, if

you can call it so, is by no means stable. Poverty is worse than ever, and there is a general unrest everywhere. So, in order to try to bring back the "good old times," the people had a demonstration all day. They took the gods from a temple through all the streets so that they could really see the condition of the people and help them! The procession started early in the morning and lasted until 2 A. M. this morning! A fellow-student and I went down to South City, got ahead of the procession, and there stood on a very narrow street and waited from 3.15 until 4.30, before the procession reached us. It took an hour and a half for it to pass, and, oh! I hope never to see such a sight again! My companion took his kodak out of his pocket, never realizing there would be any antipathy, and, my goodness, guess if a policeman hadn't stood by us all the time and an English-speaking Chinese, our lives wouldn't have been worth much! The mob was fierce. Thousands of people pushed and jammed through the narrow street, and as we were the only foreigners there, we attracted too much attention for comfort. They carried little children on their shoulders, and when they saw us they quickly turned their backs for fear we might cast an evil spell over them! The gods—big, ugly images, rode by with never a glance at us, and it seemed as if all the beggars in Nanking had been forced to carry some sort of a banner. I saw about a dozen men pass by with ten hooks hooked into the skin of their right forearm, and a heavy weight dangling from these hooks! Oh, it was horrid! I couldn't bear to look at them! This has been the largest Buddhist demonstration in Nanking for years—not very encouraging for missionary work!

It was 7 o'clock when we got home. The crowds were terrible, and my ricksha man did not seem to understand a word I told him.

Another remarkable thing has happened in Peking very recently. You know, the World's Student Christian Convention is being held there just now, and this brought forth much anti-Christian propaganda. This is some of it: "The

sins of religion are too numerous to mention. Speaking of its moral side, we find it teaches men obedience, which is the moral code of slaves. Speaking of its intellectual side, we find that it propagates superstitions, which hinder the search for truth. Speaking of its material side, we find that it asks its believers to despise temporary things and dream of the Kingdom of Heaven, which would end in the destruction of human life. Its teachings are absolutely valueless, while its evils are incalculable. Yet its influence is growing every day. This is due to the fact that those who are doing evil have an organization, while we who are opposed to religion have not. Of all religions, Christianity is, we believe, the most detestable. One sin which Christianity is guilty of, and which particularly makes our hair rise on end, is its collusion with militarism and capitalism. . . . Christianity is the public enemy of mankind. . . . We who have long had a deep hatred of Christianity are unanimous in our opposition, and have just united to help similar organizations to exterminate this evil fiend until China gets rid of it."

There is a lot more propaganda just like this spread all over China. I tell you, it's going to mean something in the next few years for Christian Chinese leaders to remain firm in their faith, but it will make stronger men and better Christians of them. We missionaries are not anxious about the outcome—if the people at home do their part, with their prayers and their money—for we know Christianity will triumph, else we would not be here.

Well, I'm not trying to write a sermon or give a "missionary talk"; just want to tell you of a few of the things we must deal with here.

Nanking, China.

Evangelist Swen and Family

One of the greatest joys that can come from our China Mission is the addition of new workers to the evangelistic band. We know how hard our missionaries work to train the native workers. It cheers the heart to look into the face of Evangelist Swen who labors at Yungtui. This is the new center where our faithful missionary, Rev. Ward Hartman, expects to locate in the autumn. It is situated in the midst of the largest Miao district, and will afford a splendid base of operation among the aborigines, after whom the district is named. Mr. Hartman relates a very interesting incident concerning Yungtui. "In the courtyard in Yungtui are two towers, from which years ago the Chinese officials used to blow cow-horns and set off rocket fires in order to scare the Miao and keep them from attacking the city."



EVANGELIST SWEN AND FAMILY

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of May

	1921			1922			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$13,714.40	\$681.54	\$14,395.94	\$23,887.81	\$1,012.17	\$24,899.98	\$10,504.04	
Ohio	4,559.96	646.85	5,206.81	4,210.57	279.29	4,489.86		\$716.95
Northwest	152.00	45.00	197.00	163.28	15.00	178.28		18.72
Pittsburgh	3,090.87	76.11	3,166.98	5,528.30	143.17	5,671.47	2,504.49	
Potomac	5,470.85	614.92	6,085.77	8,670.83	2,083.51	10,754.34	4,668.57	
German of East.	613.66	67.00	680.66	895.40	26.10	921.50	240.84	
Central	684.31	225.00	909.31	1,872.07	41.20	1,913.27	1,003.96	
Midwest	757.84	36.64	794.48	1,358.45	144.80	1,503.25	708.77	
Requests		940.34	940.34					940.34
W. M. S. G. S.		5,377.68	5,377.68		7,615.28	7,615.28	2,237.60	
Miscellaneous					31.00	31.00	31.00	
	\$29,043.89	\$8,711.08	\$37,754.97	\$46,586.71	\$11,391.52	\$57,978.23	\$21,899.27	\$1,676.01
							Net Increase	\$20,223.26



THE HARTMAN CHILDREN AND THEIR DONKEY AT SHENCHOWFU, CHINA
 LUCILLE RACHEL WARD

The Children Are Happy

It always sends a thrill of joy through the heart of the Secretary of the Board when he has any tangible proof that the children of our missionaries in China are happy. I know the parents will tell us, "Why shouldn't they be happy?" Yes, and I know, too, that the conditions of living are such as to make their lives a continual round of isolation. They can never take a trolley ride, so the "donkey" comes in as a fine substitute so long as he keeps his feet on the ground. We desire to send best wishes to all the dear children of our missionaries at Shenchowfu and Yochow City. May they keep well and enter heartily into the labors of their parents.

A Visit to New York

Early in May a group of students from the Kennedy School of Missions, at Hartford, Conn., were given a trip to New York City during which time they made a tour of the city, inspecting Community Centers, Settlement Houses and a number of the leading churches. Missionary-elect Schroer was one of the party and reports the trip of having been of great educational value to him.

Perfumed, Peppered and Poisoned Bibles

Not only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens the cover a mixture of oil of cloves, cayenne pepper and corrosive sublimate. It seems that the bookworms of the Gilbert Islands are more pious than those in other places and have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures.

Twelve hundred such Bibles have been sent recently by the American Bible Society on their 15,000-mile journey to Ocean Island, by way of Sydney, Australia.

Rev. Dr. Hiram Bingham, the famous missionary translator, gave his life to the preparation of the Bible in the Gilbertese language.

The Bibles are printed and bound by the American Bible Society in New York and a consignment is shipped every few years to the Gilbert Islands.

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

EDITORIAL

THE Church has found that it may be the dynamo of a community if it so decides. As may be expected, many desire but few acquire this directing influence.

There is no spectacle more pathetic than the pastor who carries the mantle of the preacher, but spends his time over the minute details of ordering gold stars for the Sabbath School, raising for the Daily Vacation School, takes the hikes, manages the socials, rehearses for entertainments, conducts a week-day School of Religion, does the visiting, etc., etc., all of which are a part of the dynamics which direct a community, but which do not take the place of preaching. We believe if the movement to extend the ministry of the Church fails, it will be because we have forgotten to exalt the preaching of the Gospel. Many splendid edifices have collapsed because the foundations were neglected.

We like to think upon the possibilities of this dynamic which seems to be moving every part of the Church, and remember that it is not a new thought, but the modernized expression of the idea which was active in all of our early missions, a study of which shows the emphasis placed upon division of labor.

Because it is most important to plan for this division of labor, we present accounts of work done by some of the deaconesses and Christian workers in the Reformed Church.

Nineteen deaconesses and Christian workers are assisting in our Home Mission stations, some of whom work among the Japanese, Hungarians and Hebrews; others assist the pastors in American communities.

The August OUTLOOK OF MISSIONS will speak of the work done for the first named groups. In this issue we try to see our

Deaconesses and Christian workers carrying the influence of the Church through its regularly established channels, mostly to Americans—to homes which have become American.

The Assistant to the Pastor

The training course for the important position of assistant to the pastor should be selected with great care. That we may associate the work and the worker we shall give a brief glimpse of the training of the women who in this issue tell of their work as assistants to pastors.

Beginning in Kansas City, Missouri, Miss Louise Kippenhan is the assistant to Rev. H. L. V. Shinn. Miss Kippenhan was a Wisconsin girl. In 1914 she entered the Chicago Training School for City Home and Foreign Missions with the intention of taking the English course offered there. She says: "It was there for the first time that I came face to face with social problems as they exist in large cities and what I saw made me decide to give my life to help remedy them. I therefore spent two more years at the school training for the work. Upon graduation I accepted a position in an institutional church as director of girls' club work. It was then that a very urgent need arose for a worker in Kansas City. Upon Mr. Horning's challenge, 'We need you there now' I answered that need and am happy in the Kansas City work."

In Gary, the strategic city of the Calumet region, Miss Clara Blanchard assists in the conservation of Christian elements under the banner of the Reformed Church. She says: "As long as I can remember I had the desire to do Christian work, but various things prevented me from giving my entire time to it until a few years ago." Miss Blanchard was born in Culver, Indiana. Her special

training in the Moody Bible Institute was preceded by course in the Rochester Normal School and South Bend Business College.

Misses Alvina C. Hannig and Martha Zierdt are located in Detroit, assistants, respectively, to Rev. F. W. Bald and C. A. Albright. Miss Hannig, although born in Illinois, spent a goodly portion of her life in Gary, Indiana, where the socially minded person cannot escape the desire to serve. After a course in the Gary High School, Miss Hannig prepared herself for her profession in the Moody Bible Institute. Her first position was assistant to Rev. J. M. Johnson, in the First Reformed Church, Gary. After eleven months she resigned because of sickness, but later became a teacher in the Week-day School of Religious Education in Gary, which position she occupied until the call came from Trinity Reformed Church, Detroit.

Miss Martha Zierdt, the Detroit co-worker with Miss Hannig, brings to her work qualifications and experience which promise well for her success. Miss Zierdt says: "I took a post-graduate high school course in shorthand and typewriting, which has served me invaluable to the present time. Then I began my career as a stenographer, first in Wilkes-Barre, then for the government in Washington, D. C.

"It was while I was in Washington that I realized I had come to a standstill in accomplishment; that I must either travel or study to lift myself out of the rut. The good salaries paid to stenographers in Washington made it possible for me to save a little, and when the San Francisco Exposition opened in 1915 I went. Being a member of Grace Church, Washington, at the time of my trip, it was quite natural for me to look up our Japanese-Reformed Mission on the coast. There I had my first glimpse of one of our Home Mission fields. I met Miss Carrie M. Kerschner, who was working with Rev. Mr. Mori, and became interested in her work. I knew, however, that I did not have the qualifications necessary for that work.

"I returned to Washington and was content for a little while, but in 1917 I gave up my position and my salary and

enrolled as a college freshman. By much sacrifice on my part, hard work and a little financial assistance from my family I managed to complete four years of college, receiving my Bachelor of Science degree in 1921. I followed this with three months' graduate work in dietetics and physiological chemistry during summer months. In my college career I majored in home economics and minored in social work."

Miss Zierdt is a Pennsylvanian and a sister to Miss Anna Katharine Zierdt, who went as a missionary to China in 1920.

The class of 1921 of the Philadelphia School for Religious Workers of the Presbyterian and Reformed Churches gave two young women to our Home Missions: Deaconess Jessie A. Miller, pastor's assistant at the Dewey Avenue Reformed Church, Rochester, N. Y., and Miss Dorothy Karlson, pastor's assistant at the Centenary Reformed Church, Winchester, Virginia. Miss Miller is a Philadelphia girl. Miss Karlson was born in Ljusne, Sweden, where her parents were visiting. As a young child she lived in Boston, Mass.; New Britain, Connecticut, and Altoona, Pa., but most of her life has been lived at Elkins Park, a suburb of Philadelphia.

The Churches in which these young women are working are being watched as we do the demonstrator of new wares. The effect of their success or failure is much wider than the parish in which they serve. That they shall succeed is important to the fuller understanding of "Beginning in Jerusalem."

Among the Workers

Mrs. Edward F. Evemeyer recently took a trip by automobile from Los Angeles to Mexico. She reports having had interesting experiences.

After arriving on the coast, Mrs. Evemeyer was surprised by a birthday postal shower from former parishioners.

* * *

The cover-page of the 1922 Prayer Calendar has again been designed by Mrs. I. W. Hendricks. The Calendars will contain pictures of educational institutions

which support missionaries on the foreign field. Women missionaries will write the prayers.

* * *

Mrs. Henry K. Miller, of Japan, now home on furlough, has written the prayer for August in the Prayer Calendar.

* * *

Miss Rebecca N. Messimer, of Shenchow, China, was our missionary representative at the Wilson College Summer School of Missions, Chambersburg, Pa.

* * *

New Mission Bands were reported as follows: Lexington, N. C., with 35 members; Beaver Springs, Pa., 17 members, and Avon, Pa.

* * *

A Young Woman's Missionary Auxiliary was organized in Memorial Reformed Church, York, Pa.

* * *

Rev. Edward O. Keen, pastor Memorial Reformed Church, York, Pa., reports a Woman's Missionary Society with 38 members. Mrs. Edward O. Keen is the President.

* * *

A new station for Work among Farm and Cannery Migrants has been opened at Stewartsville, York County, Pa. This station, located in territory pre-eminently Reformed, should be visited by women interested in the undertaking.

* * *

Rev. Henry Roe Cloud, Superintendent of the American Indian Institute in Wichita, Kansas, delivered an address on "The Power of the Holy Spirit as it Has Manifested Itself to Me in My Work Among the Indians," before the members of the W. M. S., Wichita Classis, which met in the parsonage at Cheney, Kansas, Rev. A. H. Achtemeier, pastor.

Rev. Mr. Cloud is a Winnebago Indian and a great friend of Rev. Mr. Stucki.

* * *

St. Andrew's Y. W. M. A., Reading, Pa., Mrs. Robert Rehner, President, served the luncheon to the 340 Reformed High School students who met on March 30th in the interest of the Reformed Church Colleges. The girls felt honored

to do this, and were aided financially. The reserve fund thus created as well as the proceeds of a play will be used to send girls to summer Missionary Conferences.

* * *

The Woman's Missionary Society of Lancaster Classis, met April 20, 1922, in 34th annual session. Mrs. D. W. Gerhard's response at roll-call registered a perfect record of attendance since the date of organization. Mrs. Gerhard is the mother of missionaries Paul L. and Mary E. Gerhard, of North Japan College, Sendai, Japan.

Lancaster Classis decided to hold two institutes this year, one in Lancaster and one in Harrisburg.

* * *

In Martinsburg, W. Va., the United Day of Prayer for Missions resulted in the organization of an Interdenominational City Union. Miss Lou Ella Seibert, President of Virginia Classis, took the initiative in calling together the local societies.

In Lebanon, Pa., a temporary Interdenominational City Missionary Organization was effected for the purpose of making the United Day of Prayer for Missions a success. A permanent organization is likely to follow.

* * *

Miss Helen Nott, of Milwaukee, Wis., will teach the Junior book at the M. E. M. Conference at Lake Geneva, Wis.

* * *

The Y. W. M. A. of Emmanuel Reformed Church, Indianapolis, served a banquet to the members of the Woman's Missionary Society of Indiana Classis on the second day of the convention, April 20th. It was a banquet of notions. The toasts were whimsical, delightful and yet each pointed to some earnest thought.

* * *

As a W. M. S. we regret that Mrs. D. H. Fouse, of Denver, Col., was unable to accept the chairmanship of the Summer School of Missions at Boulder, Col., June 21-28. Ten denominations participate in the school. This is the only school of missions scheduled for the Rocky Mountain section this summer, and the prospects are good for a large attendance.

NEW HOME MISSION STUDY BOOKS

The Trend of the Races

"The Trend of the Races," by Dr. George Edward Haynes, published jointly by the Council of Women for Home Missions and the Missionary Education Movement of the United States and Canada, is a new Home Mission study book. It has to do with the Negro race in the United States.

It is a matter of great satisfaction that the book on this important subject is written by a man so pre-eminently fitted by education and experience and research as is Dr. Haynes, an honored representative of the Negro people.

The author writes after long and patient study, and what is presented in the book is fresh, sane and stirring.

Sixty years ago Abraham Lincoln freed the Negro, but one questions as one reads chapter after chapter of this book whether Dr. Haynes is not writing a book that will help to emancipate the white man from his prejudice against the colored man. At least this is true, if we are to obey the divine command "to love one another," we must know each other.

The great task in racial relations is to find ways through which the coming generations of the white and Negro races may know each other as friends, and work out their problems as American citizens.

The author insists that the relation of the two races "finally rest, not upon wealth or poverty, not upon things or lack of them, but upon the mental, social and spiritual attitudes and habits of conduct."

Because the book is a mission-study book it will be read widely, but beside the study classes the book ought to be read by pastors, public school teachers, Sunday-school teachers and religious leaders.

Price, cloth, 75 cents; paper, 50 cents; postpaid. E. W. L.

In the Vanguard of a Race

"In the Vanguard of a Race" is a series of mirrors in which we see women and men of the Negro race whose accomplishments have been counted worthy of being

used in the Home Mission Study book for the young people. The author is Mrs. L. H. Hammond, a Southern woman.

The frontispiece and the title of the book make a story in themselves, for no one is able to look upon the face of the strong man who was in the "vanguard of his race" without a feeling akin to veneration.

A number of surprises awaits the reader, for most persons are woefully ignorant of the leaders among the Negro race, outside of Booker T. Washington and Robert R. Moton. Who knows anything of the work of the "Woman Banker of Richmond" or the woman whose service in behalf of wayward Negro girls was so remarkable that the Virginia Legislature passed resolutions of appreciation? Burleigh, the fine singer and composer—we sing his songs and love them, but how many knew when John McCormack sang "Little Mother of Mine" before the largest audience ever seen in the Hippodrome, that the composer was a Negro? "In the Vanguard of a Race" is a book of surprises and should be placed in every public library as well as in the hands of the young people in Mission Study Classes.

Price of book, cloth 75 cents, paper 50 cents. Published jointly by the Council of Women for Home Missions and the Missionary Education Movement.

The Magic Box

"The Magic Box," by Anita B. Ferris, published by the Council of women for Home Missions and the Missionary Education Movement of the United States and Canada, is intended for the children of the Mission Band age. It is the story of a colored boy who felt the stirring of better things within him.

The story is admirably written, and will do much to instill in the junior boys and girls of our Mission Bands a proper attitude to the race problem. The book ought to be taught with the warm sympathy of the author for colored children.

Price, cloth, 65 cents; paper, 40 cents; postpaid.

Daniel Johnson Fleming

(To be used with September program)

Rev. Daniel Johnson Fleming, Ph.D., is the author of the adult Foreign Mission Study Book, "Building with India." He is well known to many through his book, "Marks of a World Christian."

In college Dr. Fleming prepared for the study of law. Upon graduation he was challenged to become a short-term teacher in India. Being young he felt he could afford to give three years of his life to India. He took with him all his law books, intending to continue his study of this subject. After he had been in India a year the needs of the people so gripped him that he piled all his law books on a heap in the garden and burned them.

In order that he might be better equipped for future service he asked permission of his Board (Presbyterian) to return to America for study in the Theological Seminary.

Dr. Fleming spent twelve years in India as professor in Forman Christian College, Lahore. He recently visited that country as Secretary of the Commission on Village Education in India, sent out by the missionary boards of Britain and America. He is thus well qualified to write with authority on this fascinating and wonderful land.

Because of the ill health of a member of the family, Dr. Fleming is obliged, at present, to remain in this country. He is now a professor in Columbia University. In all his missionary endeavors he has been ably assisted by his wife, who is chairman of the Student Work Committee of the Federation of Woman's Boards of Foreign Missions of North America.

"It is such a worth-while publication that I would not want to be without it. I attend the Presbyterian Church here, and frequently lend my *OUTLOOK* to the other ladies of our Society. One friend was especially interested in the April number telling of the anniversary of Dr. Bartholomew."

MRS. EVA BANSEN.

West Chester, Pa.

Simplicity

The poet, now old and hoary grown,
Calls back the memories that have flown.
Blithe shadows! as they flitting cross
The threshold of his heart, the loss
Comes home to him; he bids his hand
Write what his yearning heart commands,
With depth of feeling to it lent,
Each single word seems eloquent,
Not puzzling lines, and intricate,
A hungry heart and soul will sate.

Or in a tender melody
That bids the tired wanderer stay,
And soothes him with such liquid notes
That seem to fall from songbirds' throats
Light strains of music, lilting, gay,
Appealing in their harmony,
Then thrilling, throbbing, crying low,
Unutterably lovely so.
These simple cords express the tale
Where difficult sonatas fail.

And take a picture sweet and grand,
That shows the touch of a master's hand,
A marvel that the world must praise,
That holds the wondering mortal's gaze,
And fills him with such reverence rare,
That he must bow his head in prayer,
Then raise it up to look once more,
To drink its beauty and adore,
This beauty that the soul can see
The beauty of simplicity.

—AURELIA GREYER

Mission House Academy '22.

From the *M. H. Aerolith*.

Pickups at Classical Meetings

"We spent many pleasant hours during the long Winter months making carpet rugs for the Woman's Hospital in China."

"We sent 104 glasses of jelly to the Phoebe Deaconess Home in Allentown."

There were twelve school teachers present at the meeting of Lebanon Classis.

One woman said: "We have added four new members during the last six months, and feel that gradually we are gaining a favorable attitude among the Church members. How glad we are that we did not give up when the future looked the darkest." (A faithful God answers prayer.)

Keeping the Church Fires Bright

My work as pastor's assistant of Dewey Avenue Reformed Church, Rochester, New York, is very interesting.

I came to Rochester July 1, 1921, just four days before the opening of Daily Vacation Bible School, and as principal and teacher of the school these were busy days indeed. We had a good school; in fact, we were counted among the best in the city, and this is saying a good deal, for Rochester has some very good schools. I am grateful for the experience I received during those five strenuous weeks, for I could not have learned to know the children in any better way, and this has helped me so much in my work during the winter. We expect to have a still better school this year.

My morning hours are given to clerical work in the Church office. I do parish visiting in the afternoon. Getting to know my people in their homes is one of the things I enjoy most. I am always received most cordially by every one.

Another interesting phase of the work is religious education. Sometimes I stand in awe as I face this all-important task, for it demands every effort we can put forth.

Rochester has an excellent program of religious education. Just recently there has been opened a School of Week-day Religious Instruction. In this eleven Churches in the northwest section of the city co-operate. These represent six denominations. Our Church is one of the eleven. We have four classes meeting in the Church on Thursday of each week. I am glad to be the teacher of two of these classes. It has meant hard work on the part of the committee in charge, but it is proving well worth the effort. There are almost eleven hundred children enrolled in the classes, which meet once a week.

Our own Church School is a progressive one. There are so many phases of this work, and, of course, it is my business to keep in touch with all of the work. As Director of Religious Education, I do see it from all sides. I am also Superintendent of the Cradle Roll Department, President of the Young People's Society and teacher of a Young Ladies' Bible

Class. From October 4 to April 19 we had a week-day class, following the Daily Vacation Bible School plan, with Bible instruction and craft periods for the children. We also have an adult class in craft work. This class closed in June for the summer months. There were about forty adults in the class who found it intensely interesting.

I have always been attracted to the work of the Bible School, and I enjoy every bit of my work. I trust there may be many more young people in our Church who will dedicate themselves to this important calling.

JESSIE H. MILLER.

For the Sake of a Four-Square Life

The location of Grace Church, Detroit, presents a social problem. It is surrounded by factories, which means a community of artisans, who are largely foreign and whose European standards of living are very different from those of the American-born.

Our own Church membership, which is entirely English-speaking, is widely scattered, and the majority of our people come from great distances, a commendable fact which should not go unnoticed. Our work, with the exception of certain social and recreational phases, therefore, is distinctly American.

Since so many of the people in the immediate vicinity are Polish and members of the Roman Catholic Church, it is not possible to recruit members from among them. It is possible for us to let our Church be a centre from which shall radiate an influence for higher moral standards, better living conditions, wholesome play and recreation for children and respect for the flag and all it represents. Toward this end we observed "Community Night" every Friday evening during the winter. We made no admission charge, but lifted an offering. Many times the children came with pennies and the amount received was not enough to meet expenses, but yet we felt that the effort was worth while, for the children were getting an evening of wholesome entertainment in an environment that was equally wholesome. They do not get that

combination everywhere. We always began the evening with prayer and the national anthem, thus teaching the children to reverence God's house and our country. We also encouraged them to bring their parents.

As I see the problem here, our ambition cannot possibly be to bring this community into the Church, but rather to project the influence of our Church out into the community. I believe we have the good will of the people, regardless of creed. It was quite discouraging when I first realized that I could not line up the results of our work here in tabular form. Although we are doing fundamental things, we cannot express them in numbers and figures.

Children's Week was given entirely into my hands, and was a very satisfying experience. I had splendid co-operation from most of the Sunday-school teachers, and those who did not give it were deterred by night work. My plan included a visitation of all Sunday-school scholars under twelve by their respective teachers; two parties, one for primary and one for junior boys and girls; a social evening for parents and teachers, and a Sunday morning service, in which the sermon was especially for children. I succeeded in getting a little better than a 50 per cent visitation and feel that the week really accomplished something in bringing to the parents the importance of religious training in the lives of their children and in

acquainting the teachers with the parents and home conditions of their scholars.

Another venture of my own is the Children's Choir. While it is not very large, the children who do come have the right spirit, and I hope for fine things from them.

The organist left two weeks after my arrival and I have had to play the organ and direct the choir ever since. We expect an organist soon, when I will be released for greater effort along other lines.

I believe the very best teachers the Sunday-school affords should be in the primary department. There the foundation stones are laid for Christian character and service. At the present time we are trying to build up this department by systematizing the work and developing punctuality and regularity among the teachers.

In addition to the work I have outlined in detail, I have canvassed the homes near the Church with a view to finding where there are unchurched people; I have called on our members, visited the sick, called on new Sunday-school scholars, planned programs and led meetings, taught the catechetical class once, and have written articles for our own Church paper and others.

We believe in well-rounded lives and have not overlooked the physical side. Among our own people we have recreational activities; bowling, baseball and basketball for the men and regular weekly



MARTHA ZIERDT



THREE BUSY WORKERS
JESSIE H. MILLER



ALVENA C. HANNIG

gymnasium work for the women. During the summer we plan to play baseball, tennis and croquet.

The enrollment in our Daily Vacation Bible School last summer numbered 126, sixty of them being Polish children. We plan another school for this summer. The children are taught Bible stories, hymns, art and craft work, good health habits, simple physical exercise and how to play properly.

A new Reformed Church is contemplated for Detroit. It will be part of my work to canvass the new territory and assist in establishing the Mission.

The pastor under whom I am working, Rev. C. A. Albright, has been an inspiration to me in this my first missionary effort. His own devotion to the work, high ideals and far-reaching influence have set a standard which I shall have to struggle to even approach.

The work is varied and interesting, and I commend it to those young women who love the Church and its work and are willing to give unreservedly of their time and abilities for the upbuilding of the Kingdom.

MARTHA ZIERDT,

Social Worker and Pastor's Assistant.

With a Christian Worker in Gary

First, there is the Mission at Twenty-fifth avenue, where, each Sunday morning at 9.45, in a rented store building, which is used during the week for religious day-school purposes, we conduct a Sunday-school for the children of the community. Many nationalities are represented in our school, and a good many come from homes of Catholic parents, who, except for the interposition of priests and workers, are quite willing their children should come to us. Occasionally we note a marked falling off in attendance, and then we discover that they have been visited by these persons and forbidden to attend our services. Some find their way back after a period of time, while others do not return.

During July of last year we conducted a Daily Vacation Bible School, with an

average attendance of thirty-five, including that of the four workers.

Since last December we have had an occasional preaching service at the mission, when Rev. J. M. Johnson, pastor of the First Reformed Church, brings the message. We had such a service on Palm Sunday afternoon, with a program by the children and a sermon by the pastor. Our attendance was about seventy-five. We observed a successful Children's Day service in June.

Not all our work is in the mission building, for there is a great deal of calling to be done. Sometimes there is an opportunity to help a needy family, sometimes a word of comfort and advice is given; once an interview with the matron of the City Hall in behalf of a woman's young daughter; again assistance in finding a suitable house for a family desiring to move; then a report to the city health officer of a case of contagious disease; at another time making arrangements for a funeral; recommending and ordering suitable books, etc.

Then there is the work in connection with First Reformed Church, where we serve as pastor's assistant. Here, again, we make a great many calls, for so many changes are constantly taking place that in the course of a few weeks often one finds dozens of addresses changed and as many new families living in the community. While the membership may not show a large increase from year to year, yet many lives are being touched and workers developed, who, in turn, go out and serve in new communities. Thus our missionary opportunity is enlarged.

We have some part also in the work of the Christian Endeavor, the Woman's Missionary Society and the Ladies' Aid, serving on various committees, leading an occasional meeting, distributing literature, preparing notices for the local paper, sending out invitations to special meetings, etc.

Last year the young people of the Sunday-school presented the pageant suggested by our Sunday-school Board. Our Woman's Missionary Society also gave two very splendid pageants during the year: "The Magic Thank-Offering Box"

and "When the Little Old Lady Spoke." We had a little part in each of these services.

All organizations connected with the First Reformed Church seem to be in a flourishing state, and a comparison of present conditions with those of a year ago shows marked growth in numbers, in interest and in Church loyalty. During the year one of our finest young women, Miss Alvena Hannig, left us to become assistant to Rev. F. W. Bald, of Detroit, Michigan, and one of our young men entered Moody Bible Institute to prepare for the gospel ministry. It is indeed a pleasure to work among a people so alive with missionary zeal and so awake to their opportunities and responsibilities. We believe the Reformed Church in Gary has a great mission and a great future.

CLARA BLANCHARD.

The Church at Work Every Day of the Week

For the past five months I have been assisting the Rev. F. W. Bald at Trinity Reformed Church, Detroit, Michigan. My work includes visiting, helping in the Sunday-school, conducting classes in religious education and doing social and some clerical work.

Much time is given to the visitation of members and the sick, looking up absentees in the Sunday-school and bringing in new scholars. This is a very pleasant phase of the work, bringing us in touch with the parents of the children and giving an opportunity to interest them in Christ and the Church.

During the winter months we were able to help several needy families, supplying them with food, clothing, coal and other necessities.

In the Sunday-school I assist Mrs. Bald in the Primary Department; then teach my class of twenty Intermediate girls. We are contemplating organizing these girls into a Girl Scout Troop. I have been working with them in the Girls' Club recently organized, but some desire to become Scouts, and it will probably bring new ones into the Sunday-school if we make this change.

Beside the regular Sunday-school lesson, our Intermediates are studying the Life of Christ, and the Juniors the books of the Bible. They are given memory work consisting of a Bible passage and song each month. A time is set apart in the Sunday-school hour for the teaching of this. When a passage is learned it is then used in the devotional period. I meet with each of these departments once a week for actual study and notebook work. The children are very much interested, and it is not an uncommon thing to meet one on the street and hear him say, "When do we have our notebook work again?" Some of these are earnestly working for Bibles, to be given on Promotion Day for attendance at Sunday-school, complete notebooks and memory work.

A very interesting feature is our Junior Congregation. The children attend part of the morning service, passing out after the Junior Sermon. I meet them each Monday after school and question them on the sermon, tell them a Bible story, teach songs and prayers, dramatize and do some handwork. Each month they are given envelopes for their weekly offering. Many of the Primary children attend this also. Our average attendance has been about thirty.

There are many office duties, such as correspondence, indexing, records, mimeographing, printing the weekly calendar, arranging services, making posters, etc.

Just recently we organized a Young People's Society of Christian Endeavor. It has been interesting to see this grow. Our first meeting was attended by two, our pastor and myself; the next meeting, six; then twenty-one, and since then we have had as many as fifty.

How often I feel my weakness for this work, but His promise, "I can do all things through Christ which strengtheneth me," holds true always.

ALVENA C. HANNIG.

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**"The Conference has been an inspiration and a help to our Church."**  
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STUDENT BODY OF THE PHILADELPHIA SCHOOL FOR CHRISTIAN WORKERS OF THE
PRESBYTERIAN AND REFORMED CHURCHES

Prepared for Service

THE Commencement exercises of the Philadelphia School for Christian Workers of the Presbyterian and Reformed Churches were held in the Oxford Presbyterian Church, Monday afternoon, May 15th. Thirteen young women of exceptional excellence in mentality, spiritual quality and personality constituted the graduating class. In their two years' course of training they have gone through a comprehensive discipline and are prepared for most useful service in the Church. All but two of them had received appointments either in Churches at home or on the foreign field before graduation.

The graduating exercises this year were unusually impressive. The Rev. Dr. Charles Wadsworth, Moderator of the Philadelphia Presbytery, offered the invocation. An address of fascinating charm and point in practical guidance was delivered by the Rev. Dr. F. Bruce Taylor, Principal of Queen's University, Kingston, Ontario. Rev. Dr. Matthew J. Hyndman addressed the graduates and presented the diplomas. The academic procession, Faculty in caps and robes, distinguished men and women of the governing Board, the students in their blue and white garb—all singing "Lead On, O King Eternal," was very impressive to the large audience of friends of the graduates and people interested in the School.

At this Commencement it was made more obvious than ever that this Deaconess School is a most valuable asset to the Church, that its prosperity is merited, and that its work is being appreciated. One hundred and sixteen graduates have gone out into the world to do such service as only consecrated women can do. Under the lead of Mrs. Perry S. Allen, the President of the school, there has been a forward movement in every phase of the school's life and work during the past year. With a Faculty of experts, a body of students, eager, alert and dedicated to the life of Christian service, a growing constituency of ministers and laymen who are awake to the opportunity which such an institution affords, there is every reason to expect that ere long the large and beautiful building in Spruce street where the

school now has its home may prove inadequate to the demands which the Church will make upon this blessed enterprise. Pastors will do well to call the attention of young women of promise, who seek an open door to highest usefulness, to this school and the vocation it suggests. And people of wealth can give themselves no sweeter satisfaction than to help support such a school and assist such young women in their training.

EDWARD YATES HILL.

The Everyday Life of a Virginia Church

Three days after my graduation last May I began my work in the Centenary Reformed Church, Winchester, Virginia. Winchester is a small, but progressive town, situated in the beautiful peaceful Shenandoah Valley, with the Blue Ridge on the one side and the Alleghenies on the other. With the inspiration of such wonderful nature, I could not help but do my best.

Three mornings each week I conduct a community kindergarten, the remaining mornings being given to the secretarial work of the Church. One afternoon each week is given to instruction in our finely equipped gymnasium, where crowds of girls from the community gather. On another afternoon the boys are under the direction of the pastor. The remaining afternoons are given to visiting, which has been confined mostly to the Sunday-school scholars, their parents and other prospective members. Every summer a Daily Vacation Bible School is held and has proved a great help to many lives, not only to those of our own denomination, but to many from each Church in the community.

We have a large, live Sunday-school, with well-organized departments. It is my pleasure to teach a large class of beginners, who are enthusiastic and interested.

The work we are doing here as a community Church would take too long to relate, but we think that the time is past when a church ministers only to those registered as its members.

The congregation is composed of a pro-

gressive membership, with officers willing to spend and be spent for the community, and a pastor filled with a vision of service to mankind. They feel the responsibility and do their part to make the Church in her worship and work a home for all persons.

Recently we have developed what is called the "Centenary Method." Recognizing that large throngs pass the Church door—they who need the Gospel, but will not hear it, we have felt constrained to use the moving picture in a manner which will give the Gospel message to those who would pass by the spoken word.

My work has proved delightful and I am thankful for the privilege of service in the Southland.

DORATHY KARLSON.

Literature Chat

CARRIE M. KERSCHNER

IT is too early to tell you about the many good things in store for you for the coming year. Packets bulging with new leaflets, program outlines and helps! Easy study books, etc., etc.

The fiscal year in most societies has just begun. Some one has said: "Those W. M. S. Budget envelopes help so much." Are you using them? There is a blank space for name, month and amount. A committee can spend a pleasant evening filling in the name of the month. Try them! \$1.50 per 1,000.

Of course, you are all planning to attend the Summer Conference held in your vicinity. The study books are ready for delivery. It will help if you have read them before you leave home. Woman's Missionary Society delegates should secure "Building with India," 50 cents; Y. W. M. A., "India on the March," 50 cents; "In the Vanguard of a Race," 50 cents. Mission Band Leaders, "The Wonderland of India," 40 cents; "The Magic Box," 40 cents. Detailed information appeared in the May OUTLOOK OF MISSIONS. Please clip all these notices.

"Missionary Songs and Hymns for Children," 15 cents, 2 cents for postage. "All the Children of the World" (song), 5 cents. Secure all of the study books and songs from Woman's Missionary Society, 14 Remmele Block, Tiffin, Ohio, or Carrie M. Kerschner, Room 408, Reformed Church Building, Philadelphia, Pa.

II Tim. 2: 15.

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

The Native Church and the Home Church

This topic covers chapters VI and VIII in "The Why and How of Foreign Missions." The purpose of all foreign missionary endeavor is to bring the individual to a knowledge of the saving power of Jesus Christ, and to band the converts together into an indigenous or native Church. The Church abroad is rapidly approaching three millions of adult communicants. This number is being increased yearly by the addition of about 150,000 souls. Christians of the second and third generation tend to an increasing stability of the Church, and many capable leaders are arising. As a result of this development certain questions of mission policy are brought into prominence. This native Church must be trained to *self-propagation, self-support, self-government and social service.*

Self-propagation should be insisted upon as soon as converts are made, because of Christ's command: "Go ye, and preach"; because the nominal evangelization of a land may occur in one generation, whereas the Christianizing process may require centuries; and because of the understanding, power and influence of the native worker upon his own countrymen, he is able to gain more converts than a foreigner.

Self-support should be urged because there are dangers and temptations beset-

ting both the missionary and the Oriental. The former is moved to the free use of money because of the wretchedness of the people, while the latter may become a convert and desire employment by the Mission only for the sake of the loaves and fishes which he receives. Bringing an able-bodied man or woman to Christ does not involve responsibility for his temporal support. St. Paul is a notable example of the true convert. Our duty is only to start Christianity in Asia, not to carry it when it is able to go alone.

The native Church should be stimulated to self-support and to self-propagation by being frequently reminded that both are indispensable prerequisites to independence or self-government. To this end the missionary's authority must decrease as the Church increases. What shall be the creed and polity of the new Church, and just when is it fit to assume self-government? These are some of the difficult problems that confront the missionary. Barring the fundamental principles of the Gospel of Jesus Christ, the Occidental has no right to try to impose his theological systems and dogmas upon the Oriental. The important thing for us is to have faith; faith in our brethren and faith in God. He will work His purpose out through the Asiatic Church as well as through the American, and it may be that the Asiatics will reach a larger degree of perfection than we have been able to attain.

To the home Church has come the call to advance. The doors of the nations are standing wide open. It rests with us Christians to decide whether we shall enter in and win the lands for Christ. What are the needs? More men and women to go to the foreign field. More funds to send them. How shall we meet them? By a *vigorous campaign of intensive missionary education*, which shall bring the individual Christian to a realizing sense of his personal responsibility in the matter of stewardship; the stewardship of his time, of his money and of his life. He must also be brought to feel the powerful asset which he possesses in the privilege of daily prayer for the cause of missions. The whole enterprise is

essentially spiritual in character, and its progress is dependent largely upon the spiritual development of the professing Christians.

Read the story of "Masahisa Uyemura, of Japan," in *The Missionary Review of the World*, July, 1921.

"Are Christian Missions in the Far East Worth While?" by H. E. Fosdick, D.D., *Christian Work*, November 5, 1921.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

The Mission Band Thank-Offering Box

THERE is too little known about the box. Entire Classes have been reported where none have been used. The decision for or against the thank-offering box is left entirely to the local Mission Band Secretaries and leaders.

The construction of the little pink folding thank-offering box is such that, when erected into form, it "locks," and cannot be opened to remove the contents without injury to the box.

A quotation from the prophet Amos shows that at an early time thank-offerings were common. Indeed, it seems that the impulse to give, under the feeling of thankfulness, is one of the earliest evidences of religion in the race. So we conclude that children at an early age can enter into the real spirit of thank-offering.

The illustrations on the box may be used for a talk to the children. The Japanese boy is thankful and happy. He shows his joy by the gesture of his arm. The real sunrise in "the Sunrise Kingdom" is the light from Scripture. The Chinese boy is perhaps not unhappy, but he seems to be wandering about in this beautiful world with his eyes closed, and so not able to see God in His world. The light of the Mission Band children, symbolized by the torch, is a light of love, of Christ-like life. Mission Band children

themselves are lights. We call them *Mission Lights* and *Lights of the Way*.

"He was a burning and shining light," does not refer, as many suppose, to Jesus. It refers to John the Baptist, who wished to make straight the way of the Lord, and who may, therefore, be pointed out as an example of a bright and shining light of the way.

Note the Indian, the immigrant group and a colored cotton-picker of the South. All of these appeal to our sympathy and we are glad to give them help.

But why thankful and for what? Primarily and always that Jesus died to redeem us from sin. The illustration of the open hand that gives the heart symbolizes self-giving. Jesus gave Himself. We give ourselves, and, therefore, we have much that we love to give.

If the failure to order thank-offering boxes has been an oversight, you still have an opportunity in the six months which remain until the thank-offerings are gathered. Send for boxes, enclosing five cents postage for every dozen ordered, to Mrs. M. G. Schucker, 1306 Lancaster avenue, Swissvale Station, Pittsburgh, Pa.

DO YOU KNOW

THAT the Thank-Offering year is more than half gone?

THAT every day should count for a much larger Thank-Offering than last year?

THAT we shall all be greatly disappointed if we do not make good this year?

THAT all Classes having a deficit last year should make it up this year?

THAT every Classis should make up its own deficit and not expect others to do it?

THAT every Synod should endeavor to raise at least \$1,000 more this year than they did last year?

THAT every Thank-Offering secretary is responsible for her share of the work?

THAT every local Thank-Offering secretary should get busy and see to the distribution of boxes, if it has not already been done?

THAT every congregation should have a Thank-Offering secretary?

THAT every congregation should use the Thank-Offering boxes?

THAT reminder cards are being prepared to send out to those who have boxes telling them of the annual service? Send in your order for a supply.

THAT invitations and envelopes will be ready for use? Try them this year.

THAT a new service is in the hands of the printer? Send for sample copies.

THAT a new playlet will be ready for use, called "Blue and Gold"? This playlet for Y. W. M. A., to be given at the Thank-Offering service. Send for a copy.

THAT we want to raise a Thank-Offering of \$50,000 this year? It is your privilege to help us.

THAT one secretary ordered 500 boxes for one congregation in Westmoreland Classis? "Go and do likewise."

THAT after ordering 25 boxes, one secretary found that by making an effort she could use 75 boxes more? Try it and see what you can do.

THAT you should send for boxes to supply every home in your congregation?

THAT time is on the wing, and we should all be very busy now?

THAT those who usually fail to make good are the ones who put off doing until it is too late?

THAT you should give to God a special offering for every blessing that you receive?

THAT your work must be done by you? No one can do it for you. Do not expect it.

THAT we should put the Thank-Offering department on the map as it has never been before?

THAT we want your co-operation, your prayers and your gifts, and yours will be the greater joy?

"The Conference has been a great help to our Young People's meeting."

Home Missions and Foreign Missions Apportionments Paid

Classical Year, June 1, 1921 to May 31, 1922

Paid for Home Missions on Apportionment, \$209,650.14 or 79%

Paid for Foreign Missions on Apportionment, 201,515.61 or 76%

Paid for both by entire denomination, 411,165.75 or 78%

PERCENTAGES PAID FOR HOME AND FOREIGN MISSIONS

% 0 10 20 30 40 50 60 70 80 90 100 110

SYNOD

Ohio	97.0
Pittsburgh	90.6
Potomac	84.7
Eastern	82.0
Mid-West	78.3
Central	55.6
Northwest	45.1
German of East	36.7

CLASSIS

Iowa	104.6
Illinois	101.5
Virginia	101.5
Schuylkill	100.5
Lancaster (Ohio Synod)	100.0
Westmoreland	100.0
Eastern Ohio	100.0
Tuscarawas	100.0
Allegheny	100.0
Philadelphia	100.0
Wyoming	99.7
Juniata	95.4
Kansas	95.4
Tiffin	94.9
Lincoln	92.9
West Susquehanna	92.2
East Susquehanna	91.8
Miami	91.4
Clarion	90.6
Missouri	90.1
Zion's (Potomac Synod)	89.2
Gettysburg	88.7
St. Paul's	87.9
Goshenhoppen	85.9
Mercersburg	84.1
Somerset	82.4
Zion's (Mid-West Synod)	82.2
Lancaster (Eastern Synod)	82.2
Carlisle	81.2
Portland, Oregon	79.9
Tohickon	78.7
St. Joseph's	77.6
Reading	77.5
Maryland	77.3
Heidelberg	76.5
Lebanon	74.5
Indiana	73.5
East Pennsylvania	72.5
Cincinnati	72.5
North Carolina	70.9
Kentucky	69.9
Lehigh	67.6
Nebaska	56.8
Milwaukee	56.0
St. John's	52.0
New York	48.5
Eric	48.4
Manitoba	44.0
North Dakota	44.0
Ursinus	42.6
South Dakota	40.5
Eureka	37.2
West New York	37.1
Sheboygan	36.9
German Philadelphia	35.8
Chicago	32.9
Minnesota	32.7
Toledo	25.2
Baltimore	19.1
Wichita	10.5
Hungarian	7.2

Average for Denomination 77.55%

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Meetings,
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

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For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

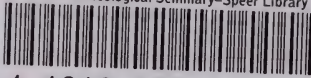
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